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Shakespeare Society

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New Shakspeare Society.

SERIES VI. No. 4.

Shakspeare's England.

PHILIP STUBBES'S ANATOMY

OF THE

ABUSES IN ENGLAND

IN

SHAKSPERE'S YOUTH,

A.D. 1583.

(COLLATED WITH OTHER EDITIONS IN 1583, 1585, AND 1595.)

WITH EXTRACTS FROM STUBBES'S LIFE OF HIS WIFE,

"THE GODLY LIFE AND CHRISTIAN DEATH OF MISTRESSE KATHERINE STUBBES WHO
DEPARTED THIS LIFE . . . THE 14 DAY OF DECEMBER, 1590."

EDITED BY

FREDERICK J. FURNIVALL,

FOUNDER AND DIRECTOR OF THE NEW SHAKSPERE SOCIETY, &c.

PART I.

PUBLISHT FOR

The New Shakspeare Society

BY N. TRÜBNER & CO., 57, 59, LUDGATE HILL,

LONDON, E.C., 1877.

165 2

The following Publications of the *New Shakspeare Society*

HAVE BEEN ISSUED FOR 1874:

Series I. Transactions. 1. The New Shakspeare Society's Transactions, Part I, with prints of the genuine Parts of *Timon* and *Pericles*; Mr Spedding and Mr Hickson on the several shares of SHAKSPEARE and FLETCHER in *Henry VIII* and the *Two Noble Kinsmen*.

Series II. Plays. 1. A Parallel-Text Edition of the first two Quartos of *Romeo and Juliet*, 1597 and 1599, arranged so as to show their Differences, and with Collations of all the Quartos and Folios, edited by P. A. Daniel, Esq. *Presented by H. R. H. Prince Leopold, Vice-President.*

2, 3. The First two Quartos of *Romeo and Juliet*, 1597 and 1599: simple Reprints, edited by P. A. Daniel, Esq.

Series IV. Shakspeare Allusion-Books. 1. Part I. *a.* Greenes Groatesworth of Wit [written in 1592], 1596; *b.* Henry Chettle's 'Kind-Harts Dreame' [written in 1593]; *c.* 'Englandes Mourning Garment' [1603]; *d.* A Mourneful Dittie, entituled Elizabeths Losse, together with A Welcome for King James [1603]; with extracts from Willobie his Avisa, Marston, Carew, Gabriel Harvey, Meres's *Palladis Tamia*, 1598, &c. &c.; edited by Dr Ingleby.

Copies of Dr Ingleby's Still Lion, and Mr Furnivall's Introduction to Gervinus's Commentaries were presented to every Member.

The following Publications have been issued for 1875:

Series II. Plays. 4. A revised Edition of the second, or 1599, Quarto of *Romeo and Juliet*, collated with the other Quartos and the Folios; edited by P. A. Daniel, Esq., with Notes, &c.

5, 6. *Henry V*: *a.* Facsimile Reprints of the Quarto, 1600, and First Folio, 1623, edited by Brinsley Nicholson, M.D.

Series I. Transactions, 2, 3. 1874, Part II; 1875-6, Part I, Containing Papers by Messrs Hales, Fleay, Simpson, and Spedding, and Prof. Ingram and Delius, with Reports of the Discussions on them.

Series III. Originals and Analogues. 1. Part I. *a.* The Tragicall Historie of Romeus and Juliet, written first in Italian by Bandell, and nowe in Englishe by Ar[thur] Br[ooke], 1562; edited by P. A. Daniel, Esq. *b.* The goodly hystory of the true and constant loue between Rhomeo and Julietta; from Painter's *Palace of Pleasure*, 1567; edited by P. A. Daniel, Esq.

Mr Halliwell presented to every Member a copy of Mr A. H. Paget's "Shakespeare's Plays: a Chapter of Stage History."

The following Publications will soon be issued for 1876:

Series VI. 2. *a.* Tell-Trothes New-yeares Gift, 1593, with *The passionate Morrice*. *b.* John Lane's *Tom Tel-Troths message, and his Pens Complaint*, 1600. *c.* Thomas Powell's *Tom of all Trades, or the Plaine Pathway to Preferment*, 1631. *d.* *The Glasse of Godly Loue*, [1569]. (*Presented by 3 Members of the Society.*) Edited by F. J. Furnivall, M.A.

3. William Stafford's *Compendious or briefe Examination of certeyne ordinary Complaints of divers of our Countreyemen, in these our Days*, 1581; with an Introduction by F. D. Matthew, Esq.; edited by F. J. Furnivall, M.A. (*Presented by the Right Hon. the Earl of Derby.*)

4. Phillip Stubbes's *Anatomic of Abuses*, 1 May, 1583; with extracts from his Life of his Wife, 1591; ed. F. J. Furnivall, M.A. Part I.

Series II. Plays. 7, 8. *The Two Noble Kinsmen*, by Shakspeare and Fletcher; *a.* A Reprint of the Quarto of 1634; *b.* a revised Edition, with Notes, by Harold Littledale, Esq., Trinity College, Dublin. (*The latter presented by Richard Johnson, Esq.*)

Series VIII. Miscellanies. 1. The late Prof. W. Spalding's Letter on the Authorship of *The Two Noble Kinsmen*, on the Characteristics of SHAKSPEARE's style, and the secret of his Supremacy (1833). A new ed. with a Memoir of Prof. Spalding by John Hill Burton, LL.D.

The first Publication for 1877 is now ready, Oct. 1, 1876:

Series VI. Shakspeare's England. 1. William Harrison's *Description of England*, 1577, 1587, edited from its two versions by Fredk. J. Furnivall, M.A. Part I, with an enlarged copy of Norden's Map of London by van den Keere, 1593, and Notes on it by Mr H. B. Wheatley.

The following Publications of the *New Shakspeare Society* are in the Press:

Series I. Transactions. Part II. for 1875-6 containing Papers by Prof. Delius, &c.

Series II. Plays. 9. *The Two Noble Kinsmen*, by Shakspeare and Fletcher; *c.* An Introduction, and Glossarial Index of all the words, distinguishing Shakspeare's from Fletcher's, by Harold Littledale, Esq., Trinity College, Dublin.

Cymbeline: *a.* A Reprint of the Folio of 1623; *b.* a revised Edition with Introduction and Notes, by W. J. Craig, Esq., M.A., Trinity College, Dublin.

PHILIP STUBBES'S ANATOMY
OF THE
ABUSES IN ENGLAND
IN
SHAKSPERE'S YOUTH,

A.D. 1583.

PART I.

[Collations for the title-page of May 1, 1583, opposite.]

- 1—1 description F (1595).
2 corruptions E (1585); enormities F (1595). 3 now *om.* F.
4 Christian *not in* B (1 Aug. 1583), *or* F.
5—5 the countrie of E; this Realme of F. 6 verie *not in* B.
7 England F. 8 Gods heauie F. 9 inflicted F.
10 euerie where *not in* B. 11 chiefly E.
12 Gent., *added in* F.
13—13 And now newly reuised recognized and augmented the third time by the
same Author. E (1585); Now, the fourth time, newly corrected and enlarged by
the same Author F (1595). 14—14 *omitted* F.
15 saith Christ *not in* E.
16 Imprinted at London by Richard Iohnes, at the sign of the Rose and
Crowne, next aboue S. Andrewes Church in Holborne. 1595. F.
17 16. August *in* B, *not in* E. 18 1585 *in* E.



Series VI. No. 4.

JOHN CHILDS AND SON, PRINTERS.

The Anatomie of Abufes:

Contayning¹

A ¹DISCOVERIE, OR BRIEFE
Summarie,¹ of fuch Notable Vices and Im-
perfections,² as now³ raigne in many Chri-
ftian⁴ Countreyes of the Worlde: but (ef-
peciallie) in ⁵a verie⁶ famous ILANDE
called⁵ AILGNA⁷: Together, with
moft fearefull Examples of Gods⁸ Iudge-
mentes, executed⁹ vpon the wicked for the
fame, afwell in AILGNA⁷ of late, as in
other places elfewhere.

Verie Godly, to be read of all true Christians,
euerie where¹⁰; but moft needefull,¹¹ to
be regarded in ENGLANDE.

Made dialogue-wife by Phillip Stubbes.¹²

¹³ Seene and allowed, according to order.¹³

¹⁴ MATH. 3. ver. 2. Repent, for the kingdome of God
is at hande.

LVC. 13. ver. 5. I fay vnto you (faith Chrift)¹⁵ except
you repent, you fhall all perifh.¹⁴

¹⁶ ¶ Printed at London, by Richard
Iones. 1. Maij.¹⁷ 1583.¹⁸

[¹ The collations are on the opposite page.]



To the ¹Right Hono-
rable,² Phillip Earle of Arundell: Phillip
Stubbes wisheth helth of body & soule,¹ fauour
of God, increafe of Godly honour, re-
ward of laudable vertue, and eter-
nall felicitie, ³in the Heauens,³
by⁴ IESVS Chrif.

⁵NOBILITAS Patriæ DECVS.⁵

⁶**T**HE Lord our God (right honorable)⁶ hauing by the
power of his word, created Heauen and Earth, with
all ⁷thinges what foeuer, for the comfort⁷ and vse of
Man, the last of all other (euen the fixt daye) ⁸made
Man, after his owne fimilitude and likenesse,⁹ that¹⁰ in

[God made man
in His own
likeness,

him he might be glorified aboue all other Creatures. And ther-
fore, wheras in making of other thinges he vsed onely this Woord,
FIANT, be they made or let them be made, when he came to
make Man, ¹¹as it weare aduyfing¹² himfelfe and¹¹ asking counsell at
his wifdome, he faid FACIAMVS HOMINEM, let vs make Man; that
is, a wonderful Creature: and therefore is called in greek MICRO-
COSMOS, a litle world in himfelf. And truely he is no leffe, whether
we confider his fpirituall foule, or his humaine body. For what
Creature is theare vppon the face of the Earth comparable to man,

a little world in
himfelf.]

¹—¹ Christian Magistrates and godly Gouvernors of England, whose authority
& offices are to reforme vice and maintain virtue, P. S. wisheth the F.

² and his singuler good Lorde *added in E* (1585).

³—³ in the Heauenly hierarchie E; *om.* F. ⁴ through E. ⁵—⁵ *om.* F.

⁶—⁶ Right Honourable, worshipfull and welbeloued, the Lord our God F.

⁷—⁷ other thinges, for the benefit, F (*benifite E*).

⁸ he made A, F. ⁹ to what end? namely *inserted in B* (1 Aug., 1583).

¹⁰ to this end, that F. ¹¹—¹¹ consulting with himfelf, & as it were E, F.

¹² consulting with *in B*.

[² Sig. ¶ 2,
k. A.]

[³ Sig. A 2,
back. E.]

[⁴ Sig. ¶ 2,
back. B.]

[God made man,
to be glorified in
him,

that he might
advance God's
name.]

[This was
typified by
Moses's
Tabernacle,

to which all men
gave something.]

either in body or ¹in mind? what creature hath a soule immortall inher-
ent in his body,¹ but onely Man? what Creature can forsee things
²to come, remember things past, or iudg of things present, but onely
³man? what Creature beareth the ymage of God ⁴about with him,⁵ but
Man? what Creature is made so erect to behould the Heauens as man?
What Creature may be likened to man,⁶ either in proportion of body,
or gifts of the soule ⁶? And (finally) what Creature hath the promise
of the resurrection & glorification of their bodies, & of eternall life,
but onely Man? Than, seeing the Lorde hath made Man thus glori-
ous, and preferred him in ⁷ ⁸euery degree ⁸ before ⁹ al other Creatures (the
Angelicall Creatures set a part) it is manifest he hath done it to some
end¹⁰ & purpose, ¹¹namely, that he might be glorified in him, and by
him aboue all other his works, according to the measure of his integ-
ritie, excellency and perfection.¹¹ And hereby we may learn that it is
the will of God, that we ¹²bend all our force to the aduauncing of his
¹³glorious Name,¹³ the edification of his People, and the building vp of
his Church, which he hath redemed with the bloud of his deare
Sonne.

Which thing (mee think) is notably figured foorth vnto vs in the
25 of Exodus, wher the Lord commaunded Moyse to build him a
Tabernacle, or howse of prayer, to this end and purpose (doubtles) that
therin his lawe might be read¹⁴, his Ceremonies ¹⁵practised, Sacrifices,
Victimates & Holocaustes offred, ¹⁵and his glorious Name called vppon
and obeyed. To the erection wherof euery one conferred some what,
some brought gold, some siluer & some brasse, lead and tinne; other
brought filk, purple, skarlet, and other ornaments, and the meanest
brought some what; namely, skins, heare, sand, lyme, mortar, wood,
stone, and such like. Euen so ¹⁶(right honorable)¹⁶ would the Lord haue

^{1—1} soule? For what creature hath an immortall soule, F.

⁵ about with him *om.* F.

^{6—6} whether we respect the lineaments the demensions and proportion of
the body, or the gifts and graces of the mind E, F.

⁷ by E, F. ^{8—8} many degrees F. ⁹ above E, F. ¹⁰ speciall end B.

^{11—11} that, as in perfection and all kinde of integritie, he excelleth all other
Creatures, so he might be glorified in, thorow, and by him aboue al other
Creatures. B.

¹² we should E, F. ^{13—13} glorie E, F. ¹⁴ read and preached F.

^{15—15} duly practized, his Sacrifices and offerings faithfully performed F.

^{16—16} *om.* F.

euery one to conferre some what, euen such as he hath, to the building¹ of his spirituall howse, the Church, purchafed with the bloud of Christ.² Wherefore seeing it is so, that euery one is to further this spirituall building to his possible power, I haue rather chofen, with the simplest and meanest sort, to bring, though but heyre, sand, skins, lyme, morter,³ wood, or⁴ stones, than altogether to⁵ contribute nothing.

[So I, to help
God's Church,
bring now my
mite.]

[³ Sig. ¶ 3. A.]

Not doubting, but that the chief Maister and Builder of this howse, Christ Iesus, will not dislike, but accept⁶ of⁷ ⁸my poore contribution, no lesse than he did of the⁹ poore wydowes Mite, to whom

[⁸ Sig. ¶ 3. B.]

[⁹ Sig. A 3. E.]

was¹⁰ imputed that she had cast more¹¹ in Gazophilatium Templi,¹¹ into the treasury of the Temple, than all the rest; for what she wanted in effect that she supplied in affect. And for that, also, the Lord our God committing his talents to euery one, whether more or lesse, not onely requireth of vs the same againe simply, but also, as a straight computist, demaundeth interest and gaine of euery one of vs: & for that not only he is a murtherer & a Homicide before God who slayeth or killeth a Man with materiall sword, but he also who¹² may¹³ preuent the same,¹⁴ and will not. And¹⁵ not onely he is guiltie of haynous transgression that committeth any euill really,¹⁶ but also he who consenteth to it, as he doth, who holdeth his peace, or he who by any means might auoid it, and either for¹⁷ negligence wil not, or, for feare of the world dare not. Therefore, albe it, that I haue receiued but one poore talent, or rather the¹⁸ shadow of one, yet least I might be reprobued (with that vnprofitable Seruaunt) for hyding my small talent in the Earth, not profiting therewith at all, either myself or others, I haue aduentured the making¹⁹ of this litle treatise, intituled (The Anatomy of Abuses) hoping that the same (by diuine assistance) shall somewhat conduce to the building²⁰ of this spirituall howse of the Lord.

[God bids us use
our talents, not
hide them,

and so I've
written my
*Anatomy of
Abuses*, to help
God's House,]

And although I be one²¹ (most honorable Lord)²¹ that can do least in this Godly course of life (palpable barbarisme forbidding mee so much as once to enter into Wysdomes school), yet for that some wil not,

¹ building vp F.

² the Messyas B.

⁴ and F.

⁵ to sit idle and F.

⁶ rather accept F.

⁷ of this E, F.

¹⁰ it was F. ^{11—11} om. F.

¹² who A.

¹³ might hinder B.

¹⁴ same murther F.

¹⁵ And for that E, F.

¹⁶ actually F.

¹⁷ through F.

¹⁸ but the E, F.

¹⁹ contriuing F.

²⁰ building vp & erection E, F.

^{21—21} om. F.

[and from love
to God and my
country.]

[¹ Sig. ¶ 3,
back. A.]

[⁴ Sig. ¶ 3,
back. B.]

[⁶ Sig. A 3,
back. E.]

[Tho' I was at
first minded to
suppress my
book, my friends
made me publish
it.]

[I didn't know
whom to
dedicate it to,
till I thought of
you, Lord
Arundel, whose
fame is world-
wide.]

for feare of losing worldly promotion (though in the meane tyme they lose the Kingdome of Heauen), Other some dare not for displeasing the world: I say for these, & semblable causes, together with the zeale and goodwill I beare vnto my Countrey, and feruent desire of their conuersion and amende¹ment, I haue taken vpon me the contryuing² of this book; which God graunt may be with like plaufible alacritie receiued, as with paines and good will I haue published³ it for the benefit of my Cuntrey, the pleasure of the God⁴ly and amendement of the wicked. And I doubt not that as none but the wicked and peruerse, whose gawld backes are tutchd, will repyne against mee, so the Godly and vertuous will accept of this my labour and trauaile herein,⁵ whose gentle fauour and good⁶will shall counterpoyse (⁷and farre surmount with mee⁷) the maligne stomacks and steare⁸ countenances of the other. After that I had ⁹(right honorable)⁹ fully perfected this booke, I was minded, notwithstanding, both in regard of the straungenes of the matter it intreateth of, and also in respect of the rudenesse of my penne, to haue suppressed it for euer, for diuerse and fundrie causes, and neuer to haue offred it to the viewe of the world, But, notwithstanding, being ouercome by the importunat request, and infatigable¹⁰ desire of my freinds, I graunted to publish the fame, as ¹¹now you see¹¹ is¹² extant.

¹³ But when I had once graunted to imprinte the same, I was¹⁴ in greater doubt than¹⁵ before, fearinge to whome I might dedicate the same so rude and impolished a worke. And withall I was not ignorant, how hard a thing it is in these daies to finde a Patrone of such books as this, which sheweth to euery one his sin, and discouereth euery Mans wicked waies, which indeed the vngodly can not at any hand abyde, but, as it were, mad-men disgorging their stomacks.¹⁶ (*Cum in Authorem tum in codicem plenis buccis et dentibus plusquam caninis rabidè feruntur:*) they rage, they fume, and rayle both against the AVTHOR and his booke. Thus (*vacillante animo*) my minde wandring

² publishing F.

³ collected F.

⁵ sustained *added in* E, F.

^{7—7} yea farre surmount B; *om.* F.

⁸ austere F.

^{9—9} *om.* F.

¹⁰ *orig.* infatigable

^{11—11} now (God haue the praise therof) B.

¹² it F.

¹³ *From here to faile neuer, last line, p. vii, is omitted in* F.

¹⁴ was then B.

¹⁵ than then E.

¹⁶ and spewing out the poyson of their malicous harts *inserted in* B.

too and fro, and resting, as it weare, in extasie of despaire, at last I called to mind your honorable Lordship, whose praises haue¹ pearced the Skyes, and whose laudable vertues² are blowen not ouer the realme of England³ onely, but euen to the furthest coasts and parts [3 Sig. ¶ 4. A.] of the world.

All whose vertues and condigne prayses, if I should take vpon mee to recourte, I might as well number the starres in the Sky, or graffe of⁴ the Earth.

For, for Godly Wyfdome, and zeale to⁵ the truth, is not your good Lordship (without offence be it spoken) comparable with⁶ the best? For sobrietie, affabilite, and gentle curtesie to euerie one, farre excelling many. [5 Sig. ¶ 4. B.]

For your great⁷ deuotion and compassion to the poore oppressed, in all places famous: For Godly fidelitie to your Soueraigne, loue to the CVNTREY, and vertues in generall, euerie where most renowned.

But least I might obscure your Worthie commenda⁸tions with my vnlearned penne (lytle or no thing at all emphaticall) I will rather surcease than further to proceed,⁹ contenting my selfe rather to haue giuen a shadowe of them, than to haue ciphered them foorth, which indeed are both infinit and inexplicable. [8 Sig. A 3, bk. E.]

In consideration (whereof,) not withstanding that my Booke be simpler, baser, and meaner than that it may (without blushing) present it self to your good Lordship (being farre vnworthie of such an honorable Personage) yet, accordinge to your accustomed¹⁰ clemency, I most humbly beseeche your good Lordship to receiue the same into your honors Patrociny and protection, accepting it as an infallible token of my faithfull heart, seruice, and good will towards your honorable Lordship: For prooffe whereof, would God it might once come to passe, that if not otherwyse, yet with my humble seruice, I might shewe foorth the faithfull and euer willing heart I beare in brest to your good Lordship, protesting before Heauen and Earth, that though power want, yet shall fidelitie¹¹ and faithfulness¹¹ faile neuer. [Tho' my book is unworthy of you, yet take it under your protection!]

¹ have long since B.

² (by the golden trumpe of fame) *inserted in B.*

⁴ vpon E.

⁶ to E.

⁷ your great *not in E.*

⁹ heerein *added in E.*

¹⁰ mansuetude, and pristine *inserted in B.*

^{11—11} faithfulness and goodwill B.

[It exposes sins,
[⁵ leaf ¶ 4,
back. A.]

And because this my Booke is subiect ¹(my verie good Lord)¹ to as many reproches, tauntes and reproofes as euer was any litle book ²(for that few can abyde to ³haue⁴ their sins ⁵detected) therefore I haue had the greater care to commit the same to the guardance and defence of your honour, rather than to manie others, not onely for that God hath made your honour ⁶a Lamp of light vnto the world of ⁶true nobilitie and of al⁷ integritie and perfection, but also hath made you his substitute, or vicegerent, to reforme vices, punish abuses, and correcte sinne.

and you are
God's vice-
gerent to correct
sins.] =

[¹² Sig. ¶ 4,
back. B.]

And as ⁸in mercie he⁸ hath giuen you this⁹ power and autoritie, ¹⁰so hath he ¹¹giuen¹⁰ you a hungrie¹¹ desire to ac¹²complish the same ¹³according to his will: Which zeal in your sacred brest the LORD increase for euer.

[Reform is
needed.

Pride is rife.

Commoners
wear gentlefolks'
dress.

[¹⁷ Sig. A 3,
back. E.]

Plays, whore-
dom, and usury
go on.]

And ¹⁴as your Lordship knoweth,¹³ reformation of maners and amendement of lyfe was neuer more needfull, for was pride (the chiefeft argument of this Booke) euer so rype? Do not both Men and Women (for the most part) euery one in generall go attyred in filks, veluers¹⁵, damasks, fatans, and what not¹⁶? which are attyre onely for the nobilitie and gentrie, and not for the other at ¹⁷anie hand? Are not vnlawfull games, Playes, and Enterluds, and the like, euery where vsed¹⁸? Is not whordome, couetousnes, vsurie, & the like, daylie practised without all punishment or lawe¹⁹?

But hereof I²⁰ say no more, ²¹referring the²¹ confideration, both²² of these and²³ the rest, to your²⁴ Godly wysdome.²⁵ Beseaching²⁶ your

¹—¹ om. F.

² book subiect vnto E, F.

³—³ heare their faults discouered) I thought it most meetest to be dedicated to all good Magistrates and men in autoritie, to reforme vice, & maintaine vertue: Vnto whom, in al humble dutie I doe willinglie present the same. And therefore, as the Lorde God F.

⁴ heare E.

⁶—⁶ a mirror of E.

⁷ a rare Phoenix of *for* of al E.

⁸ om. F.

⁹ his E, F.

¹⁰—¹⁰ to reforme vices and abuses, so I beseech him to giue euery one of F.

¹¹—¹¹ by the operation of his Holy Spirite infused into your heart an earnest B.

¹³—¹³ for as you know F.

¹⁴ the rather for that *inserted in* B; For, E.

¹⁵ Velvets F.

¹⁶ not els? F.

¹⁸ frequented E, F.

¹⁹ or execution of iustice *added in* E; F *adds*, Was there euer seene lesse obedience in Youth of all sortes both men-kinde and women-kind towards their superiours, Parents, Masters and gouernors?

²⁰ I need to E.

²¹—²¹ reseruyng the good E, F.

²² as well E, F.

²³ as of E, F.

²⁴ your Lordships E.

²⁵ Wisedomes F.

²⁶—²⁶ you F.

good Lordship²⁶ to perdon my presumption in speaking thus much, for
(*Zelus domini huc adegit me*) the zeal of my God hath dryuen me
heather.

¹ Knowinge that the LORD hath ordeined you to himfelfe, a
chosen veffell of honour, to purge his Church of thefe Abufes and
corruptions, which, as in a table, are depainted and fet foorth in this
litle ² booke.¹

[You, Lord
Arundel, are
God's Minister
to purge his
Church.]

Thus I ceafe to moleft your facred³ eares any further with my
rude fpeeches, moft humbly befeaching⁴ your good Lordship,⁴ not onely
to admit this my Book into your⁵ honours patronage and defence^{5,6}
but alfo to perfift the iuft Defender⁷ therof againft the fwynish crew
of rayling⁸ ZOILVS and flowting MOMVS, with their complices⁹; to
whome¹⁰ it is eafier to deprauē all things, than to amend any thing
them felues: Which¹¹ if I shall perceiue to¹² be accepted of your
honour, befides that I shal not care for a thoufand others difliking the
fame, I shall not only think my felf to haue receiued a fufficient
guerdon for my paines, and shalbe therby greatly incoraged (if God
permit) hereafter to take in hand fome memorable thing to your
immortall prayfe, honour and renowne; but alfo shall daylie pray to
God for your good Lordship long to continue, to his good pleafure
and your harts defire, with increafe of Godly honour, reward of
laudable vertue, and eternall felicitie in the HEAVENS by Iefus
Chrift.

[Protect me
against the
swinish crew
of railers and
mockers !]
[¹⁰ leaf ¶ 5. A.]

Columna gloriæ virtus.

Your Honors to commaund,¹³

PHILLIP¹⁴ Stubbes.⁸

^{1—1} *Not in E.*

² treatise B.

³ *om.* F.

^{4—4} you F.

^{5—5} protection F.

⁶ protection E.

⁷ defenders F.

^{8—8} F *has the following*, and slaunderous tongues, so shall I acknowledge my
selfe most bounden to pray vnto god for the prosperous & good estates of you
all, whom I beseech for Christ his sonnes sake, to blesse and prosper you in all
your godly proceedings now and for euer.

Your Honours and Wisdomes most bounden,

P. S.

⁹ complies of bragging Thrasoes and barking Phormions E.

¹¹ but E.

¹² the same to E.

¹³ in the Lorde *added in E.*

¹⁴ P. *in B.*

[leaf ¶ 5, bk]

A PREFACE¹

to the Reader.

[Tho' I blame
Plays, Dances,
&c.,I don't want to
abolish all
amusements, but
only the abuses
in them.][² leaf ¶ 6][Some plays are
useful for good
exampleand Godly
recreation

Thought it conuenient (good Reader, who soeuer thou art *that* shalt read these my poore laboures) to admonish thee (least haply *thou* mightest take my woords otherwise than I meant them) of this one thing: That wheras in the proceſſe of this my booke, I haue intreated of certen exercyſes vſually practiſed amongest vs, as namely of Playes and Enterludes, of dauncing, gaming and ſuch other like, I would not haue thee ſo to take mee, as though my ſpeeches tended to the overthrowe and vtter diſliking of all kynd of exercyſes in generall: that is nothing my ſimple meaning. But the particulare Abuses which are crept into euery one of these ſeuerall exercyſes is the onely thing which I think worthie of reprehension.

For otherwiſe (all Abuses cut away) who ſeeth not *that* ſome kind of playes, tragedies and enterluds, in their own nature are not onely of great ancientie, but alſo very honeſt and very commend²able exercyſes, being vſed and practiſed in moſt Chriſtian common weales, as which containe matter (ſuch they may be) both of doctrine, erudition, good example, and whoſome inſtruction; And may be vſed, in tyme and place conuenient, as conducible to example of life and reformation of maners. For ſuch is our groſſe & dull nature, that what thing we ſee oppoſite before our eyes, do pearce further and printe deeper in our harts and minds, than that thing which is hard onely with the eares, as Horace, the hethen Poet, can witneſſe: *Segnius irritant animum diſmiſſa per aures, quam quæ ſunt hominum oculis obiecta.* So that when honeſt & chaſt playes, tragedies & enterluds are vſed to theſe ends, for the Godly recreation of the mind, for the good example of life, for the auoyding of that which is euill, and learning of that which is good, than are they

¹ This Preface is omitted in the editions of 16 August 1583, of 1585, and of 1595.

very tollerable exercyses. But being vsed (as now commonly they be) to the prophanation of the Lord his sabaoth, to the alluring and inuegling of the People from the blessed word of God preached, to Theaters and vnclean assemblies, to ydlenes, vnthriftnes, whordome, wantonnes, drunkennes, and what not; and which is more, when they are vsed to this end, to maintaine a great sort of ydle Persons, doing nothing but playing and loytring, hauing their lyuings of the sweate of other Mens browes, much like vnto dronets deuouring *the* sweet honie of *the* poore labouring bees, ¹than are they exercyses (at no hand) sufferable.

[But Plays acted on Sunday to wantons,

and to support idle drones, are insufferable.]

[¹ leaf ¶ 6, bk]

But being vsed to the ends that I haue said, they are not to be disliked of any sober and wise Christian.

And as concerning dauncing, I wold not haue thee (good Reader) to think that I condemne the exercise it self altogether; for I know the wisest Sages, and the Godlyest Fathers and Patriarches that euer liued, haue now and than vsed the same, as Dauid, Salomon, and many others: but my woords doo touch & concerne the Abuses thereof onely. As being vsed vppon the Sabaoth day, from morning vntill night, in publique assemblies and frequencies of People, Men & women together, with pyping, fluting, dromming, and such like inticements to wantonnesse & sin, together with their leapinges, skippings, & other vnchast gestures, not a few: Being vsed, or rather abused, in this sort, I vtterly discommend it.

[Dancing all Sunday in public, with music, skippings, &c., is wrong;

But vppon the other side, being vsed in a mans priuat-chamber, or howse, for his Godly solace and recreation in the feare of God; or otherwise abroade, with respect had to the time, place and persons, it is in no respect to be disallowed.

tho' in private it is allowable.]

And wheras I speake of gaming, my meaning is not that it is an exercise altogether vnlawful. For I know that one Christian may play with another at any kind of Godly, honest, ciuile game, or exercise, for the mutuall recreation one of the other, so that they be not inflamed with co²ueytousnes, or desire of vnlawfull gaine; for the commaundement faith, thou shalt not couet: wherfore, if any be voide of these affections, playing rather for his Godly recreation, than for desire of filthie lucre, he may vse the same in the feare of God: yet so as the vse therof be not a let or hinderance vnto him to any other Godly exploit.

[Gaming is only wrong when covetousness is mixt with it.]

[² leaf ¶ 7]

[Haunting
gaming-houses
to win money, is
wrong.]

[I want the
abuses of amuse-
ments removd.]

[So in Dress.
Noble folk may
wear
sumptuous
apparel.]

[² leaf ¶ 7, bk]

[But lower folk
must not flaunt
in velvets, gilt
daggers, &c.]

[I am against
abuse, not use.]

But if a man make (as it weare) an occupation of it, spending both his tyme and goods therein, frequenting gaming howses, bowling allyes, and such other places, for greedinesse of lucre, to him it is an exercise altogether discommendable and vnlawfull. Wherefore, as these be exercyses lawfull to them that know how to vse them in the feare of God, so are they practises at no hand sufferable to them that abuse them, as I haue shewed. But take away the abuses, the thinges in themselues are not euill, being vsed as instruments to Godlynes, not made as spurres vnto vice. There is nothing so good but it may be abused; yet because of *the* abuses, I am not so strict that I wold haue the things themselues remooued, no more than I wold meat and drinke, because¹ it is abused, vtterly to be taken away.

And wheras also I haue spoken of the excesse in Apparell, and of the Abuse of the same, as wel in men as in women generally, I wold not be so vnderstood, as though my speeches extended to any, either noble, honorable, or worshipful; for I am farre from once thinking that any kind of sumptuous or gorgeous attire is not to be worn of any of them, as I suppose them rather Ornaments in them, than otherwise.

And that they both may, and, for some respects ought, to were such attire (their birthes, callings, functions, and estats requiring the same) for causes in this my Booke laid downe, as maye appeare; and for the distinction of them from the inferiour sorte it is prouable, both by the Woord of God, Ancient Writers, and common practise of all ages, People and Nations from the beginning of the World to this day.

And therefore, when I speake generally of the excesse of Apparell, my meaning is of the inferiour sorte onely, who for the most parte do farre surpasse either noble, honorable, or worshipfull, ruffling in Silks, Veluets, Satens, Damasks, Taffeties, Gold, Siluer, and what not, with their swards, daggers, and rapiers guilte and reguilte, burnished, and costely ingrauen, with all things els that any noble, honorable, or worshipfull Man doth, or may weare, so as the one cannot easily be discerned from the other.

These be the Abuses that I speake of, these be the euills that I lament, and these be the persons that my words doo concerne, as the

¹ be- it is

tenure of my Booke, consideratly wayed, to any indifferent READER doth purport.

This much I thought good (Gentle Reader) to informe thee of, for thy better instruction, as ¹well in these few points, as in all other [¹ leaf ¶ 8] the like, wherfoeuer they shall chaunce to occurre in my Booke; Beseaching thee to construe al things to the best, to beare with the rudenes therof, and to giue the fame thy good-woord and

gentle acceptaunce. And thus in the
LORD I bid thee
farewell.

Thyne to vse in the Lord,

PHILLIP Stubbes.



[Sig. B i. E.
B.]

Phillippus Stubeus

CANDIDO LECTORI.¹

[I don't wonder,
reader, if my
book offends you
with its worse
than Vandalic
words and dull
themes; so read
something more
useful.]

Offendit nimia te garrulitate libellus
fortè meus, Lector; miror id ipse nihil.
Obsitus est etenim verborum colluione
plusquam vandalica, rebus *et* insipidis.
Quare si sapias, operam ne perditio posthac
nostra legendo; legas vtiliora, vale.

¶ *Idem in Zoila.*

[Since, Zoilus,
you rage like a
mad dog,

ZOILE, cum tanta rabie exardescis in omnes,
non aliter rabidus, quam solet ipse canis:
Dente Theonino rodens alios, calamoque,²
inceffens hos, qui nil nocuere tibi:
Vipeream in cunctos vibrans, O Zoile, linguam,
linguam quam inficiunt toxica dira tuam:
Cum debacchandi finis fit, Zoile, nullus,
hora quieta tibi nullaue prætereat:
Cum tumeas veluti ventrosus, ZOILE, bufo,
demiror medius quod minus ipse crepes.

and dart out
your viper's
tongue against
everybody, and
can never be
quiet,
and are always
swelling like the
frog, I wonder
you too don't
burst.]

¶ *Aliud in eundem.*

[To the devil
with Zoilus!
But why so with
one who carries
about the devil
in his own
bosom?

Dæmonis ad tetrum descendat Zoilus antrum,
hunc³ lacerent furia, Cerborus ore voret.
Imprecor at misero quid pænas, cui satis intus?
dæmona circumfert pectore namque suo.

¶ *Eiusdem aliud.*

If the book
before you
seems too long,
make it short by
reading but
little of it.]

Si tibi prolixus nimium liber iste videtur,
pauca legas; poterit sic liber esse brevis.

¹ This page is omitted in F.

² calomoque in B, E.

³ hunc in B.

[¹C. B. In commendation of the Auctors lucubrations.

[¹ Sig. B l,
back. B, E; not
in A.]

You Sages graue with heares so hoare
attend what you doe heare :

[Sages,

And eke you youthfull gallants all,
marke well and giue good eare.

Callants,

You princely peeres, and Senatours,
in sacred breasts imprint :

Peers,

These faiynges wise, and prudent eke,
to practize doe not ftint.

You Bishoppes, and you Prelates all,
learn here your flock to keepe :

Bishops,

You Ministers, and Preachers eke,
to feade your feely sheepe,

Preachers,

You Commons all, whiche doe enioye,
bothe high and lowe degree :

Commons,

Step boldly in amongst the route,
and view with fingle eye,

This perfect glasse, and mirror pure,
which doeth your finnes descrie :

see here your
sins describ'd !

And sacred precepts doeth prescribe,
by name Anatomie.

Approche therefore both high and lowe,
this Booke see that thou buye :

Buy this book,

And learne thy self by sacred lore,
in vertue for to dye.

To God, to Queene, to all men eke,
how thou thy self shouldst frame :

learn your duty
by it,

To liue, to dye in vertues lawes,
to win immortall fame.

² Loe here (you readers all) the gaine,
which you herein maie haue :

[² Sig. B ij. B,
E.]

Delay not then, giue *Stubbes* the praise,
since freely he it gaue.

and praise
Stubbes.]

Loe, here my freende, his freendly harte,
 which he to Countrey beares,
 His taken paines, to all his¹ fendes,
 with fighes and tricklyng teares:
 In his behalfe, I, as his freende,
 doe humbly of you craue:
 His willyng minde accept, and giue
 hym praife he ought to haue.

[I, Stubbes's
 friend, ask you to
 take his work in
 good part, and
 praise him.]

Finis.

τῆς ἀρετῆς διεγού· η τευχ' ἢ αλδαιακαί. B, E.]

¹ ?he



[leaf A.]

¹A. D. In commendation of the Au-
thor and his Booke.

[Sig. B ij. B, E.]

I F Mortall-man may challenge prayse
For any thing done in this lyfe,²
Than may our *Stubbes*, at all assayes,
Inioy the fame withouten fryfe :
Not onely for his Godly zeale,
And Christian life accordinglie,
But also for this³ booke in sale,
Heare present, now before thine eye.
Herein the Abuses of these dayes,
As in a glasse thou mayest behold :
Oh ! buy it than ; hear what he sayes,
And giue him thanks an hundred fold.

[Stubbes should
be praisd for his
Christian life,
and this booke
which mirrors
the abuses of our
days.]

¹ This page is omitted in F.

² like B.

³ his B, E.



[Sig. A 1, bk.
A ; B ij, back.
B, E.]

I. F. In Commendation of the AVTHOR
and his Booke.

[If profane men
get praise for
wanton
pamphlets,

Stubbes should
receive the
laurel for this
godly book,

in which the
vices of the
world are
displayd.]

S Hall men prophane, who toyes haue writ,
And wanton pamphlets store,
Which onely tend to noorish vice,
And wickednes the more,
Deferue their praise, and for the same
Accepted be of all,
And shall not this our AVTHOR than
Receiue the Lawrell pall?
Who for goodwill in sacred brest
He beares to natie foyle,
Hath published this Godly Booke
With mickle paine and toyle.
Wherein, as in a Mirrour pure,
Thou mayest behold and see
The vices of the World displayed
Apparent to thy¹ eye.
He flattereth none, as most men do,
In Hope to gaine² a price;
But shewes to all their wickednesse,
And Gods diuine Iustice.
A Godlyer booke³ was neuer³ made,
Nor meeter for these dayes:
Oh! read it than, thank God for it;
Let TH' AVTOR⁴ haue his praise.

¹ the E, F.

² get F.

³—³ hath not beene E, F.

T' HAVTOR A ; Th' Author B, E, F.

¹The Avthor and his Booke.

[Sig. A ij. A.;
B ij. B.]

N ow hauing made thee, feelie booke,
and brought thee to this frame,
Full loth I am to publish thee,
left thou impaire my name.

The Booke.

Why so, good Maister? what's the cause
why you so loth should be
To send mee foorth into the World,
my fortune for to trye?

The Author.

This is the cause; for that I know
The wicked thou wilt moue;
And eke because thy ignoraunce
is such as none² can loue.

The Booke.

I doubt not but all Godly Men
will loue and like mee well;
And for the other I care not,
in pride although they swell.

The Author.

[Sig. A ij,
back. A.]

Thou art also no lesse in thrall,
And subiect euery way
To MOMVS and to ZOILVS crew,
who'le dayly at thee bay.

¹ This and page xx are omitted in F.

² fewe B, E.

The Booke.

Though Momvs rage and Zoilvs carpe,
I feare them not at all;
The Lord my God, in whom I trust,
shall soone cause them to fall.

The Author.

Well, fith thou wouldest so faine be gone,
I can thee not withhold;
Adieu, therefore; God be thy speade,
And blesse thee a hundred fold.

The Booke.

And you also, good Maister mine,
God blesse you with his grace;
Preferue you still, and graunt to you
In Heauen a dwelling place.





¹ *The Anatomie of*
² *the Abuses in AILGNA.*

[¹ Sig. B i. A.
 Sig. B. iij, back.
 B, E.]

¶ The Interlocutors, or Speakers.
Spudeus, Philoponus.

God geue you good morow, Maister *Philoponus*.
Philo. And you also, good brother *Spudeus*.

Spud. I am glad to see you in good health, for it was ³bruted abroad euery where³ in our countrey (by reason of your discontinuance,⁴ I thinke) that you were dead long agoe.⁵

Flying fame
 oftentimes
 lyeth.

Philo. In deede, I haue spent some tyme abroad, els where then in my native countrey (I must needs confesse), but how false that Report is (by whom soeuer it was first rumored,⁶ or how farre so euer it be disperfed) your present eyes can witnesse.

⁷*Spud.* I pray you, what course of lyfe haue you lead in this your longe absence foorth of your owne countrey?

[⁷ Sig. B j,
 back. A.]

Philo. Truely (brother) I haue lead the life of a poore Trauayler in a certaine famous Ilande, once named ⁸*Ainabla*, after *Ainatirb*,⁸ but nowe presently called *Ailgna*,⁹ wherein I haue liued these feuen winters and more, trauiailing from place to place, euen all the Land ouer indifferently.

The place
 wher the Au-
 thour hath tra-
 uayled.
 [Albania,
 Britania,
 Anglia.]

¹⁰*Spud.* That was to your no litle¹¹ charges, I am sure.¹²

[¹⁰ leaf r. B.†]

¹³*Philo.* It was so, but what than? I thank God I haue atchieued it, and by his dyuine assistance prosperously accomplished it, his glori-

[¹³ leaf r. E.]
 Trauailing
 chargeable.

² the *not in* B, E, F.

³—³ reported F; euery where *not in* B, E.

⁴ from thence *inserted in* B, E, F.

⁵ agone F.

⁶ broched B, E, F.

⁸—⁸ Albania, after Britania F.

⁹ Anglia F.

† leaf r. The Author a Trauailer. B.

¹¹ small E; no litle *omitted in* F.

¹² F *adds* was it not I pray you?

ous name (worthie of all magnificence) bee eternally prayfed there fore.

Spud. And¹ to what ende did you take in hand this great trauayle? if I may be fo bould as to aske.²

The causes
that moued
the author to
take this tra-
uaile in hand.

[6 Sig. B ij. A.]

Philo. Truely, to see fashions, to acquainte my-felfe with the natures, qualities, properties, and conditions of all men, to breake my felfe to the worlde, to learne nurture, good demeanour, & cyuill behauour; to see the goodly situation of Citties, Townes, and Countreyes, with their prospects and commodities; and finally to learne the state of all thinges in generall: all which I could neuer haue learned in³ one place.³ For⁴ ⁵ who fo⁵ sitteth at home, euer⁶ commorante or⁷ abiding⁸ in one place, knoweth nothinge in respecte of him that trauayleth abroad: and hee that knoweth nothing, is lyke⁹ a brute Beaste; but hee that knoweth all thinges (whiche thinge none doeth but God alone) hee is¹⁰ a God amongst men. And seeing there is a perfection in knowledge as in euery thing els, euery man ought to desire that perfection¹¹; for in my iudgement there is as much difference (almost)¹² betwixt a man that hath trauayled much, and him that hath dwelt euer in one place, (in respect of knowledge and science of things,) as is be¹³twen a man lyuinge, & one dead in graue; And therefore I haue had a great felicitye in trauayling abroad.¹⁴

The difference
betwixt a man
that * hath tra-
uayled, and a
man that hath
not.
[* the A; that B.]
[¹³ leaf 1, back.
B.†]
[¹⁵ leaf 1, back.
E.]

¹⁵ *Spud.* Seing that by diuine prouidence we are heare¹⁶ met together, let vs (vntill we come to the end of our purposed¹⁷ iorney) vse some conference of the state of the World now at this daie, as well to recreate our minds, as to cut of the tedyousnes of oure iorneye.

The benefite
of a good Com-
panion to tra-
uayle withall.
[²⁰ Sig. B ij,
back. A.]

Philo. I am very well contente so to doe, beinge¹⁸ not a litle glad¹⁹ of your good companie; for *Comes facundus in via, pro vehiculo est.* 1. A good Companion too trauayle withall, is in-steade of a Wagon²⁰ or Chariot. For as the one doth ease the painfulness of the way, so doth the other alleuiat the yrksomnes of the iourney intended.

¹ And *not in* B, E, F.

² aske you F.

^{3—3} my owne countrey E; my owne countrey at home F.

⁴ For (in my poor iudgement) E, F.

^{5—5} hee that F.

⁷ commorante or *not in* F.

⁸ or abiding *not in* B, E.

⁹ like *not in* E, F.

¹⁰ is (as it were) E, F.

¹¹ F *adds* aboue al other things. ¹² *om.* F.

¹⁴ F *adds* all my life long.

† leaf 1, back. The benefite of trauailyng. B.

¹⁶ *om.* F.

¹⁷ *om.* F.

¹⁸ reioysing E, F.

¹⁹ glad *not in* E, F.

Spud. But before I enter combat¹ with you (because I am a countrey man, rude and vnlearned, & you, a Cyuilian indued with great wifdome, knowledge, and experience,) I most humbly beseech you that you wyl not be offended with me, though I talke *with* you fomewhat grossly,² without eyther polished wordes, or fyled speeches, which your wifdom³ doth require, and⁴ my insufficiencie and inabyli-
tie⁵ is not ⁶of power to affoorde.⁶

A request to
auoid [scandal
or E.] offence.

Phil. Your speeches (I put you out of doubt) shall not⁷ be offen-
siue to mee, if they be not offensiue to God first.

Spud. I pray you⁸ what maner of Countrey⁹ is that *Ailgna*,¹⁰ where
you say you haue trauailed so much? [9 leaf 2. B.†]

Philo. A pleasant & famous Iland, immured aboute with the
Sea, as it were with a wall, ¹¹wherein the aire is verie¹² temperate, the
ground fertile, and¹³ abounding with all things, either ¹⁴necessary to¹⁴
man or needefull¹⁵ for beaſt.

Ailgna a
goodly cuntry.
[Anglia, Eng-
land.]
[11 leaf 2 E.]

Spud. What kinde of people are they that inhabite there¹⁶?

Philo. A strong kinde of people, audacious,¹⁷ bold, puissant, and he-
roycal; of¹⁸ great magnanimitie, valiauncie, and prowes, of an incom-
parable feature,¹⁹ of an excellent complexion, and ²⁰in all humanitie
inferiour to none vnder the Sunne.

The people of
Ailgna.

Spud. This people, whome God hath thus blessed, must needes
bee a verie godly people, eyther els they be meere ingrate²¹ to God,
the authour of all grace, & of these their blessings especially.

Philo. It greeueth me to remember their liues, or to make men-
tion of their wayes²²; for, notwithstanding that the Lorde hath blessed
²³that Lande²³ with the knowledge of his truth aboue all other Landes
in the world, yet is there not a people more abrupte,²⁴ wicked, or per-
uerſe, liuing vpon the face of the earth.

The liues of
the people of
Ailgna.

Spud. From whence spring all these euills in man? for we see

¹ into dispute F.

² rudely B, E, F.

³ F adds peraduenture

⁴ and whiche B.

⁵ being such added in E, F.

^{6—6} able to perform B, E; able for to yeelde F.

⁷ uot A.

⁸ you then E, F.

† leaf 2. Ailgna described. B.

¹⁰ is England F.

¹² verie not in B, E, F.

¹³ the earth B, E, F.

^{14—14} needfull for F.

¹⁵ necessarie F.

¹⁶ that Countrey E, F.

¹⁷ most audacious F.

¹⁸ and of F.

¹⁹ of body added in F.

²¹ meerlie vngratefull F.

²² workes F.

^{23—23} them F.

²⁴ corrupt E, F.

euerie one is inclined to sin naturally, and there is no fleshe which liueth and sinneth not.

From whence
all euilles
spring in man.
[² leaf 2, back.
B.*]

[⁶ leaf 2, back.
E.]

We ought to
haue no deal-
ing with the
workes of the
flesh.

[¹⁰ Sig. B iij, bk]

The day of
Dome not re-
garded.

Euery Man
must answer
for him selfe.

[²² leaf 3. B.†]

Philo. All wickednes, mischiefe, and sinne (doubte you not, brother *Spud.*) springeth of¹ our² auncient ennemie the Deuill, the inueterate corruption of our nature, and the intestine malice of our owne hearts, as from the³ ⁴originals of all vncleannes & impuritie⁴ whatfoeuer. But we are now newe creatures, and⁵ adoptiue children,⁵ ⁶created in Christ Iesus to doe⁷ good woorkes, which God hath prepared for vs to walke in. ⁸Wherefore wee⁸ ought to haue no fellowship with the workes of darknesse, but to put on the armour of light, ⁹Christ ¹⁰Iesus,⁹ to walke in newnesse of life, and to worke our saluation in¹¹ feare and trembling, as the Apostle faith¹²; and our sauour Christ biddeth vs so¹³ work as our workes may glorifie our heauenlye Father. But (alas!)¹⁴ the contrarie is most true; for there is no sinne that¹⁵ was euer broached in any age, which¹⁶ florisheth not nowe. And therefore the fearfull daie of the Lord cannot be farre of; at which day all the World shall stand in flashing fier, and than shall Christ our Sauour come marching in the clowdes of heauen, with his¹⁷ *Tarantara* founding in each mans eare, 'arise you Dead, and come to iudgement!' and than shall the Lord reward euery Man after¹⁸ his owne workes. But how little this¹⁹ is esteemed of, & how smally regarded,¹⁹ to consider, it ²⁰greeueth me to the very harte, and there is almost no life in mee.²⁰

Spud. It is but a follie to greeue at²¹ them who sorowe not for them selues. Let them sinck in their owne sinne: lyue well your selfe, & you shall ²²not answere for them, nor they for you. Is it not writen, *vnusquisque portabit suum onus*²³? Euery one shall beare his own bur-

¹ from E, F.

* leaf 2, back. The originall of sinne. B.

³ the causes and E.

⁴—⁴ efficient causes and stinking puddles of all vncleannes and filthinesse F.

⁵—⁵ adoapted (*sic*) children of God F.

⁷ om. F.

⁸—⁸ and therefore B, E; and therefore we F.

⁹—⁹ not in E, F.

¹¹ with F.

¹² speaketh F.

¹³ so to F.

¹⁴ F omits alas.

¹⁵ which F.

¹⁶ that F.

¹⁷ this dreadfull *instead* of his B, E, F.

¹⁸ according to F.

¹⁹—¹⁹ daie is feared, †how smally perpended, †and how slenderly regarded in Ailgna§ B, E, F. †—† om. F; § England F.

²⁰—²⁰ would grieue any Christian hart to consider F.

²¹ for F.

† leaf 3. Of Christian charitie. B.

²³ onus suum F.

den. *Anima quæ peccauerit, ipsa morietur*: the soule that finneth shall dy. wherfore surcease¹ to sorow or greeue any more for them, for² they are such as the Lord hath cast of³ into a⁴ reprobate fence, &⁴ ⁵preiudicate opinion, & preordinat⁵ to⁶ destruction, that his power, [⁶ Sig. B iij. A., his glorie, and⁷ iustice may appeare to all the World.

Philo. Oh, brother! ther is no⁸ christen man in whose hart shineth *scintillula aliqua*⁹ *pietatis*, any sparke of¹⁰ God his grace, which¹¹ will not greeue to see¹⁰ his brethren & sisters in the Lord, members of the same body, coheyres of the same kingdom, & purchased with one & the same inestimable price of Christ his blood, to runne thus¹² desperately into¹³ the gulph of destruction and laberinth of¹⁴ perdition.¹⁵ If the least and¹⁶ meanest member of thy whole body be hurt, wounded, cicatrized, or brused, doth not the hart and euerie member of thy¹⁷ body feele the anguish and paine of the grieued parte, seeking & endeavouring¹⁸ them selues,¹⁸ euery one in his office & calling,¹⁹ to repaire the same, and neuer ioying vntill that²⁰ be restored again to his former integritie & perfection? Which thinge, in the balance of Christian charity, consideratly weighed, may²¹ moue any good Man²² to mourn for their defection, and to assay²³ by all possible means²³ to reduce²⁴ them home²⁵ again, that their soules maie be saued in the daye of the Lord. And the Apostle commandeth vs,²⁶ ²⁷that we be²⁷ (*alter*²⁸ *alterius emolumento*) an²⁹ ayde and helpe one to an other. And that we do good to all men, *dum tempus habemus*, whylest we haue tyme. To weepe with them that weepe, to mourne with them that mourne, and³⁰ to be of like affection one towardes an other. And common

[The Christian's grief at Englishmen's sins.]

The mutuall harmonie of one member with an other.

[²⁵ leaf 3, back. B.†]

[³⁰ Sig. B iij, back]

¹ cease F.

² by all probable conjectures added in B, E; F adds by all likelihood

³ not in F; of=off. ⁴—⁴ not in B, E, F. ⁵—⁵ destinate F.

⁷ and his F. ⁸ not any F. ⁹ vlla F.

¹⁰—¹⁰ Gods grace, but will grieve, seeing F. ¹¹ who B, E,

¹² thus not in B, E, F. ¹³ headlong into B, E, F.

¹⁴ laberinth of not in F. ¹⁵ F adds both of body and soule for euer.

¹⁶ or B, E, F. ¹⁷ the E, F.

¹⁸—¹⁸ by al meanes possible B, E, F. ¹⁹ nature F. ²⁰ it F.

²¹ ought to B; mooveth me and ought to E, F. ²² Christian man B, E, F.

²³—²³ not in B; assaying by al meanes possible E, F.

²⁴ and to bring added in E; reclaime them, and to bring F.

† leaf 3, back. The Authors intent. B.

²⁶ to the vttermost of our power added in B, E, F. ²⁷ om. F.

²⁸ vt simus alter B, E, F. (*alteri in F.*) ²⁹ That we should be an F.

No man born
for himselfe.

reason aduertifeth¹ vs, that wee are not borne for our selues onelie; for *Ortus nostri partem patria, partem amici, partem parentes vendicant*: Our Countrey challengeth a part of our byrth, our brethren and frendes require an other parte, and our parentes (and that *optimo iure*) doe vendicate a third parte: Wherefore I will assay to doe them good (if I can) in² discouering their abuses, and laying open their inormities, that they, seeing the greeuoufnes of their maladies, & daunger of theyr diseases, may in time seeke to³ the true Phisition⁴ & expert Chirurghion⁴ of their soules, Christ Iesus, of whome onelie commeth all health & grace, and so eternally be faued.

Spud. Seeing that so many and so haynous finnes⁵ do raigne and rage in *Ailgna*,⁶ as your wordes⁷ import, and which mooue you to such intestine sorrowe and grieve of minde, I pray you describe vnto me more peticularly some of those Capitall⁸ crimes, and chiefe Abuses⁸ which are there frequented, and which dishonour the maiestie of God the⁹ most, ¹⁰as you suppose.¹⁰

[leaf 4; Sig.
B. v.]

A particuler description of PRIDE, the principall
Abuse¹¹; and how manifold it is
in AILGNA.¹¹

PHILOPONVS.

The number of
Abuses [in
Ailgna E.]
infinite.

YOu do well to request me to cipher¹² foorth vnto you¹³ parte¹⁴ of those great Abuses (and Cardinall Vices) vsed¹⁵ in AILGNA,¹⁶ for no man in anie¹⁷ Catalogue, how prolixie soeuer,¹⁷ is able to comprehend the summe of all¹⁸ abuses there in practife.¹⁸ And whereas you woulde haue mee to speake of those Capitall or¹⁹ chiefe Abuses, which both are deadly in their owne nature, and which offende the maiestie of

¹ teacheth F. ² by E, F. ³ to om. F. ^{4—4} om. F.

⁵ inormities B, E, F. ⁶ England F. ⁷ words doe B, E, F.

^{8—8} abuses and horrible crimes E, F. (vices for crimes F.)

⁹ the not in B, E, F. ^{10—10} in your iudgment F.

¹¹ in Ailgna (in England in F.) comes after Abuse in B, E, F.

¹² discipher B, E; describe F. ¹³ unto you not in B, E. ¹⁴ some F.

¹⁵ which are vsed F. ¹⁶ England F. ^{17—17} competent volume F.

^{18—18} the abuses there practised F. ¹⁹ and B, E.

God moſte.¹ Mee thinke you² ſhake hands with the ſworne enemies of God, the Papiftes, who ſay there are two kindes of finne, the one veniall, the other lethall or deadly. But you muſt vnderſtand that there is not the leaſt finne, that is committed, eyther in thought, woorde or deede (yea, *Væ vniuerſæ iuſtitie noſtræ, ſi remota miſericordia iudicetur*: Wo be to all our righteouſnes, if, mercy put away, they³ ſhould bee iudged) but it is damnable, *dempta miſericordia Dei*, if the mercie of God be⁴ not extended.⁴ And againe; there is no finne ſo⁵ greeuous, which⁶ the grace and mercy of God is not⁷ able⁸ to⁹ coun¹⁰teruaile withal, & if it bee his¹¹ pleaſure to blot it out for euer.⁹ So *that* you ſee now, there is no finn ſo venial, but if the mercie of God be not¹² ſtretched out,¹² it is damnable; nor yet anie finne ſo mortall, which by the grace and mercie of God may not bee done away. And therefore as we are not to preſume of the one, ſo wee are not to deſpaire of the other. But to returne againe to *the* ſatisſying of your requeſt. The greateſt abuſe, which¹³ both offendeth god moſte, & is there not a little aduaunced, is the execrable finne of Pride, and exceſſe in apparell, which is there ſo ripe,¹⁴ as the filthie fruits¹⁵ thereof haue long ſince preſented themſelues before the throne of the maieſtie of God, calling and crying for vengeance day and nighte inceſſantly.

All ſinne in it owne nature is mortall.

[⁸ Sig. B. v, back]
[¹⁰ leaf 4, back. B.†]

The greateſt abuſe which offendeth god moſt is pride.

Spud. Wherefore haue you intended to ſpeak of Pride the firſt of all, geuing vnto¹⁶ it the firſt place in your tractation¹⁷? Becauſe it is euill in it-ſelfe, and the efficiente cauſe of euill, or for ſome other purpoſe?

Philo. For no other cauſe but for that I thinke it to bee¹⁸ not onely euill and damnable in it owne nature, but alſo the verie efficient cauſe of all euills. And therefore the wiſe man was bolde to call it *Initium omnium malorum*, the beginning and welſpring of al euils. For as from the roote all natural thinges doe grow, & take their

Pride the be-
gyning of all
euill.

ECCLES. 10.

¹ as I ſuppoſe *added in* B, E.

² you herein B, E.

³ the B; it E, F.

^{4—4} taken away E.

⁵ lethall nor yet any offence ſo *added in* B, E; ſo lethall or deadly, nor yet any offence ſo F.

⁶ but F.

⁷ *om.* F.

^{9—9} pardon and remit, if it be his good pleaſure ſo to do F.

† leaf 4, back. Pride, the roote of all vices. B.

¹¹ his good E.

^{12—12} ſtretched forth E; extended F.

¹³ in my iudgemente *added in* B, E, F. ¹⁴ ſo ſtinckynge B, E; ſo rotten F.

¹⁵ and lothſome dregges *added in* B E; dregges F.

¹⁶ *om.* F.

¹⁷ diſcourſe F.

¹⁸ to bee *not in* F.

[¹ Sig. B vj.]
[² leaf 5. B.*]

What is it but
pride dares
attempt it.

Pride is three-
fold: pride of
the hart, pride
of the mouth,
and pride of
apparell.

[¹⁶ leaf 5, back.
B.†]

[¹⁸ Sig. B vj.
back]

[Isaias 50. E.]

What pride of
the hart is.

beginning, so from *the* curfed ¹roote of ²peftiferous Pride do all other³ euilles sproute, and thereof are ingenerate. Therefore may Pride be called not improperly, *Matercula et origo omnium vitiorum*, the mother and nurse of al mischief: for what thyng⁴ so haynous, what cryme so flagitious, what deed so perillous, what attempt so venterous, what enterprife so pernicious, or what thing so offense to God, or hurtful to man, in ⁵all *the* world, which man ⁶(of himfelfe a very Sathanas,) ⁶ ⁷to maintain his pride withall,⁷ wil not willingly atchieue⁸? hereof ⁹wee haue too muche experience euerye day, more is the pittie.⁹

Spud. How manyfold is this fin of Pryde, whereby the glorie of God is defaced, and his maiestie so greeuoufly offended!

Philo. Pride is tripartite¹⁰; namely, *the* pryde of the hart, the pride of the mouth, & the pryde of apparell, which¹¹ (vnles I bee deceiued) offendeth God more then the other two. For as *the* pride of the heart & ¹²mouth is¹³ not opposite to *the* eye, nor visible to the sight, and therefor ¹⁴intice not¹⁴ others to vanitie & fin (notwithstanding they be greeuous finnes in the sight of God) so the pride of apparel, ¹⁵remaining in¹⁵ fight, as an exemplarie of euill, induceth the whole man to wickednes and sinne.

Spud. How is the pride of *the* hart committed?

¹⁶ *Philo.* Pride of the hart is perpetrate¹⁷ when as a man lifting himfelfe on highe, thinketh ¹⁸of himselfe aboue that which he is ¹⁹of himfelfe,¹⁹ dreamyng a²⁰ perfection of²¹ himfelfe, when he²² is nothyng lesse; And in respect of himfelfe contempneth, ²³vilefieth, and reproacheth²³ all men,²⁴ thinking none comparable to himfelfe, whose righteousness, notwithstanding, is lyke to the polluted cloth of a menstruous woman. Therefore the Pryde of the Heart maye bee saide too bee a Rebellious elation, or lyftyng vppe of the mynde agaynst the

* leaf 5. Three sortes of Pride. B.

³ other *not in* B, E.

⁴ *facte* B, E, F.

⁵ *is there in* B, E, F.

^{6—6} *not in* F.

^{7—7} *come after* atchieue *in* B, E, F.

⁸ attempt E; commit F.

^{9—9} euery daies successe ministreth proof sufficient B, E, F.

¹⁰ threefold F.

¹¹ the laste whereof B, E, F.

¹² and of the B, E, F.

¹³ are F.

^{14—14} cannot intice B, E, F.

^{15—15} obiecte to B, E; which is obiect to the F.

† leaf 5, back. Pride deuided. B.

¹⁷ committed F.

^{19—19} *not in* E, F.

²⁰ of a F.

²¹ in F.

²² there F.

^{23—23} and despiseth

²⁴ others E, F.

Lawe of God, attriutyng and ascrybynge that vnto himfelfe whiche is proper to God onely. And although it bee the Lorde, *Qui operatur in nobis velle*¹ et *posse*, who worketh in vs both the wil and power to do good, *Ne gloriaretur omnis caro*, leaste anie fleshe should bofte of his owne power and strength, yet Pride, with his Cofin germayn *Philautia*, which is *Selfeloue*, perswadeth him *that* he hath neede of no mans helpe but his owne; that he standeth by his own proper strength & power, and by no mans els, & that he is al in all; yea, so perfect and good as no more can be² ³exacted of hym.³

Spud. How is⁴ Pride of wordes, or pride of⁵ mouthe, committed?

Philo. Pride of the mouth, or of⁶ wordes, is when we boast, bragge, or glorie, eyther of our selues, our kinred,⁷ confanguynitie, byrth, parentage, and suche like: or when we extol our ⁸selues ⁹for any ⁹vertue, sanctimonie of lyfe,¹⁰ sincerytie of ¹¹Godlynes¹¹ which eyther is in vs, or which we pretend to be in vs. In this kinde of Pride (as in the other) almost euery one offendeth; for shal you not haue all (in a maner) boast & ¹²vaunt themselues¹² of their Auncetors and progenitors? saying & crying¹³ with open mouth, I 'am a Gentleman, I am worshipful, I am Honourable, I am Noble, and I can not tell what: my father was this, my father was that: I am come of this house, and I am come of that.¹⁴ Wheras, Dame *Nature* bryngeth vs all into the worlde after one forte, and receiueth all againe into the wombe of our mother, I meane¹⁵ the bowelles of the earth, al in one and the same order and manner, without any difference or diuersitie at all; wherof more hereafter shalbe spoken.

Spud. How is Pride of Apparell committed?

Philo. By wearyng of Apparell more gorgeous, sumptuous, & precious than our state, callyng, or condition of lyfe requireth; How pride of

PHILAUTIA.

How pride of wordes or of the mouth is committed.

[⁸ leaf 7; † there is no leaf 6. B 7.]

[Vain glorious ostentation of birthes, & parentage, &c. B, E.]

¹ et velle F.

² be required or B, E.

^{3—3} required of him in this life F.

⁴ is the E, F.

⁵ of the E; the pride of the F.

⁶ om. F.

⁷ affinitie added in F.

† leaf 7. Pride vainglorious. B.

^{9—9} in respect of E; in respect of some F.

¹⁰ of lyfe om. F.

^{11—11} integrity or perfection F; and the like added in E.

^{12—12} bragge F.

¹³ *aperto ore* added in F.

¹⁴ I was borne of this race, and I was borne of that, I am † come of this stocke, and I am come of that, † added in B, E, F; but E & F have sprong of [descended in F.] this stock, and I of that for †—†

¹⁵ I meane not in E, F.

apparel is per-
petrate &
committed.

[³ leaf 7, back.
B.†]

[⁴ B 7, back]

A decorum to
be obserued.

Our apparell
rather deform-
eth than
adorneth vs.

[²³ B viij]

wherby we are puffed vp into Pride, and inforced¹ to thinke of our felues more than we ought, beyng but vile earth, and miserable finners. And this finne of Apparell (as I haue sayde before) hurteth more then the other two; For the finne of the heart hurteth none but the Author in whom it breedeth, so long as it bursteth not forth into ²exteriour action²; ³and the ⁴Pride of the mouth ⁵(whiche consisteth, as I haue sayd, in ostenting and braggyng of some singular vertue, eyther in himselfe or some other of his kinred, and which he arrogateth to himselfe (by ⁶Hereditarie possession or lineall dissent)⁵ though it be meere vngodly in it own nature; yet it is not⁷ permanent (for ⁸wordes fly⁸ into the aire, not leauing any print or character behinde them to offend the eyes⁹) But this finne of¹⁰ excesse of Apparell remayneth as an Example of euill before our eyes, and as¹¹ a prouocatiue¹² to sinne, as Experience daylye sheweth.¹³

Spud. Would you not haue men to obserue a decencie, a comli- nesse, & a *decorum* in their vsuall¹⁴ Attire? Doeth not the worde of God commaund¹⁵ vs to do all things¹⁵ *decenter et secundum ordinem ciuilem*, decently and after a cyuile maner¹⁶?

Philo. I¹⁷ would wish that a decencie, a comly order, and, as you say, a *decorum* were obserued, as well in Attire as in all things els: but would God the contrarie were not true; for ¹⁸most of our nouell¹⁹ Inuentions and new fangled fashions²⁰ rather deforme vs²¹ then adorne vs, disguise vs then become vs, makying vs rather to resemble sauadge Beastes and stearne²² Monsters, then continent, sober, and chaste Christians.

Spud. Hathe this contagious infection of ²³*Pride in*²⁴ *Apparell* infected and poysoned any other countrey beside *Ailgna*,²⁵ suppose you?

¹ induced F. ^{2—2} outward shew and appearance F.

† leaf 7, back. Men become Monsters. B.

^{5—5} *not in* F; from his progenitors *added in* E.

⁶ as it were by B, E.

⁷ is it not so F.

^{8—8} *Verba cito avolant, et euanescunt in aerem*, words soone fly away and vanish E, F. ⁹ eies withal F. ¹⁰ of the F. ¹¹ is E, F.

¹² prouocation F.

¹³ proueth F.

¹⁴ vsuall *not in* F.

^{15—15} vs al thinges to be done E, F.

¹⁶ order F.

¹⁷ yes truly I B, E; Yea trulie I F.

¹⁸ do not *the* E.

¹⁹ fond F.

²⁰ dooe thei not *added in* B.

²¹ vs *omitted in* F.

²² bruitish F.

²⁴ of F.

²⁵ countries besides England F.

¹ *Philo.* No doubt but this poyfon hath fhed foorth his influence, and powred foorth his ftinking dregges ouer all the face of the earth; but yet I am fure there is not any people vnder the Zodiacke² of heauen, how ³ clownifh, rurall,³ or brutifh foeuer, that is⁴ fo poisoned with this Arfnecke of Pride, or⁵ hath drunke fo deepe of ⁶ the dregges of this⁶ Cup as *Ailgna*⁷ hath; with grieve of confcience I fpeake it, with forow I fee it, and with teares I lament it.

[¹ leaf 8. B.*][Circes cuppes
and Medeas
pottes haue made
England dronken
with Pride. E.]

Spud. But I haue heard them faye that other Nations paffe them for exquisite⁸ brauery in Apparell: as the *Italians*, the *Athenians*, the *Spaniards*, the *Caldeans*, *Heluetians*, *Zuitzers*, *Venetians*, *Mufcouians*, and fuch lyke: now, whither this be true or not I greatly defire to knowe.

No Cuntrey so
drunken with
pride as
Ailgna.

Philo. This is but a viſour, or cloke, to hide⁹ their Sodometrie¹⁰ withall; onelye ſpoken, not prooued; forged in the deceitfull Mint of their owne¹¹ braynes: For (if credit may be giuen to ancient writers) the *Egyptians* are ſaid neuer¹² to haue changed¹² their faſhion, or altered the forme¹³ of their firſt¹³ Attire from the beginning¹⁴ to this day: as Iacobus Stuperius, *lib. de diuerſis noſtræ ætatis habitibus*, Pag. 16, affirmeth. The *Grecians* are ſaide to vſe but one kynde of Apparell without any chaunge: that is, to ¹⁵ wit, a longe Gowne reaching downe to the grounde.

[Stuperius. B.
E.][¹⁵ B 8, back]

The *Germaines* are thought to be ſo precise in obſeruing one vniforme faſhion in Apparell, as they haue neuer receeded from their firſt Original; as the ſaid *Stuperius* ſayth in theſe ¹⁶ wordes: *Non enim mores leuiter mutare vetuſtos, Germanus vnquam conſueuit incola*: Whiche in Englyſh Verſe is thus muche in effect:

[¹⁶ leaf 8, back.
B.†]

¶ The Germaine people neuer vſe
lightly¹⁷ to chop and chaunge
Their cuſtomes olde, or els Attyre,
wherin abroade they range.

[Cp. my *Andrew
Boorde*, p. 159,
152, 149.]

¶ The *Mufcouians*, *Athenians*, *Italians*, *Braſilians*, *Affricanes*,

* leaf 8. Newfangledneſſe in Ailg. B.

² face F.^{3—3} ſauage F.⁴ that is *not in* B, E, F.⁵ or that B, E, F.^{6—6} this impotionate B, E, F.⁷ England F.⁸ fineneſſe and *added in* F.⁹ couer B, E, F.¹⁰ owne ſhame E, F.¹¹ own lying F.^{12—12} to chaunge F.^{13—13} or faſhion of their F.¹⁴ of the world *added in* F.

† leaf 8, back. Foreigne guiſe of Apparell. B.

¹⁷ at all F.

[All nations
inferiour to
Ailgna for
pride of apparell
B, E.]

[5 C 1]

[No people so
curious in newe
fangles as thei of
Ailgna. B, E.]

[6 leaf 9. B.†]

Other coun-
treies not to
be blamed
though they
go in silks,
veluets, and
why.

[12 C 1, back]

Afianes, Cantabrians, Hungarians, Ethiopians,¹ or els what Nation² soeuer vnder the Sunne, are so farre behinde the people of *Ailgna*³ in exquisitnesse of Apparell, as in effect they esteeme it litle or nothyng at all, so it repell the colde and couer their shame; yea, some of them are so smally addicted therto, that, setting apart all honestie and shame, they go cleane naked. Other some, meanly apparelled; some in Beasts skinnnes, some in haire, & what euer they can get⁴: some in one thing, some in another, nothing regarding eyther hosen, shoes, bands, ruffes, shirts, or any thing els. And the ciuilest nations that are, bee so farre estraunged from the pride of⁵ Apparell, that they esteeme him as brauelye attyred that is clothed in our carzies, frizes, ruggs, and other kinds of cloth, as we do him that is clad all ouer in filkes, veluets, fatens, damasks, grograins, taffeties, and such like. So that herby you see that they speak vnruly, that say that other nations exceede them in brauerie of apparell. For it is manifest that all other Nati⁶ons vnder the sun, how strange, how new, how fine, or how comly soeuer they think their fashions to be, when they be compared with the dyuerse fashions & fundrie formes of apparell in *Ailgna*,⁷ are most vnhandsome, brutish, and monstrouse. And herby it appeareth that no People in the World is⁸ so curiouse in new fangles as they of *Ailgna*⁷ be. But graunte it were so, and admit that others excelled them (which is false), shall we do euill because they do so? shall their wickednesse excuse vs of sinne, if we commit the like & worse? shall not the soule that sinneth dye? wherfore let vs not sinne of⁹ presumption with the multitude, because they do so, least we be plagued with them because we doe the like. Moreouer, those Cuntreyes are rich and welthie of them selues, abounding with all kinde of preciousse ornaments and riche attyre, as silks, veluets, Satens, damasks, iarcenet, taffetie,¹⁰ chamlet, and such¹¹ like (for al these are made in those foraine cuntreyes), and therefore¹² if they weare them they are not muche¹³ to bee blamed, as not hauing anie other kind of cloathing to couer themselues withall. So if wee would contente ourselues with such kinde of attire as our owne Countrey doeth

¹ Dutch, French *added in F.*

² nations F.

³ England F.

⁴ get *not in F.*

† leaf 9.

Brutishe fashions in Ailgna. B.

⁷ England F.

⁶ are B, E, F.

⁹ in B, E.

¹⁰ Taffeta F.

¹¹ the B, E, F.

¹³ *not in F.*

¹ minifter vnto ¹ vs, it were much ² tollerable. But wee are fo furprised ³ in Pride, that if it come not from beyond the feas, it is not worth a ftraw. And thus we impouerifh our felues in buying their trifling merchandizes, more plefant than neceffarie, and ⁴ inrich them, who rather ⁵ laugh at vs in their fleeues than otherwise, ⁶ to fee our gret follie in affecting of trifles, & departing ⁷ with good merchandizes ⁸ for it. ⁹ And howe litle they efteeme of filkes, veluets, fatens, damasks, ¹⁰ and fuch like, ¹⁰ wee maye eafely fee, in that they fell them to vs for ¹¹ wolles, frizes, rugges, carzies, and the lyke, whiche they coulde ¹² neuer doe ¹³ if they efteemed of them as much as we doe. So that you fee they are forced of neceffityte to weare fuch riche attyre, wanting other things (whereof we haue ftofe) to inueft themfelues withall. But who feeth not (excepte wilfullie blynde) that no neceffitie compelleth vs to weare them, hauing abundance of other things to attire our felues with, ¹⁴ both hanfomer, warmer, ¹⁵ and as comlie as ¹⁵ they in euerie refpecte? But 'farre fetched and deare boughte' is good for Ladyes, ¹⁶ they fay.

Other Countreyes eſtyme not ſo muche ſilkes, veluets, as we do.

[⁴ leaf 9, back. B.†]

[Foreigners change their veluets, &c. for our wools. Cp. *Stafford*, p. 54, 87, &c.]

Spud. Doe you thinke it not permitted to any, hauinge ftofe of other neceffary clothing, ¹⁷ to weare filks, veluets, taffeties, & other fuche riche attyre, of what calling foeuer they be of ¹⁸?

[¹⁷ C 2]

Ph. I doubt not but it is lawfull for the poteftates, ¹⁹ the nobilitie, the gentrie, ²⁰ yeomanrie, and for euerye priuate ſubiecte els ²⁰ to weare ²¹ attyre euery one in ²² his degree, accordinge as his calling and condition of life requireth; yet a meane is to be kept, for *omne extremum vertitur in vitium*, euery extreme is turned into vice. ²² The nobilitye ²³ (though they haue ftofe of other attyre) and the gentrie (no doubt) may vſe a rich and preciouſe kynd of apparell (in the feare of God) ²³ to innoble, garniſhe, & ſet forthe their byrthes, dignities, ²⁴ functions, and callings; but for no other refpecte they may not in any maner of

Euery man may weare apparell according to his callinge.

The nobility may weare gorgiouſe attire, and why

¹—¹ afford B, E; yeeld F. ² ſomewhat B, E, F. ³ captiuat F.
† leaf 9, back. Pride and Pleaſure in Ailg. B. ⁵ rather *not in* B, E, F.
⁶ than otherwiſe *not in* B, E, F. ⁷ parting F. ⁸ wares F.
⁹ them B, E, F. ¹⁰—¹⁰ Taffetaes, and ſuch, F. ¹¹ for our B, E, F.
¹² would F. ¹³ *not in* F. ¹⁴ with-all F.
¹⁵—¹⁵ and comlier then B, E, F. (comelier F.) ¹⁶ ladies as B.
¹⁸ of *not in* B, F. ¹⁹ the poteſtates *not in* B, E, F.
²⁰—²⁰ and the magiſterie B, E, F. ²¹ weare riche B, E, F.
²²—²² their calling B, E, F. ²³—²³ *omitted in* B; and gentrie E, F.
²⁴—²⁴ & eſtates. The magiſtery B, E, F.

Maiestrats
may were
sumptuose
attire, & why.
[³ leaf 10. B.*]

[⁷ C 2, back]

[Men die for
want of food.]

Not lawfull
for priuate
subiectes to
weare sumptuous
attire.

Hard to know
a Gentleman
from another
by apparell.

[¹⁶ leaf 10, back.
B.†]

wyfe. The maiestrats also & Officers in the weale publique, by what tytle foeuer they be called (accordinge to their abyilities), may were (if the Prince or Superintendent do Godly commaund) costlie ornaments and riche attyre,²⁴ to dignifie their callings, and to demonstrat¹ and shewe forth¹ the excelency² and worthines of their offices and functions, therby to strike a terroure & feare into the harts of the people to offend against³⁴ the maiesty of their callings⁴: but yet would I wish that what so is superfluous or ouermuche, either in the one or in the other, shold be distributed to⁵ the helpe of⁶ the pore members of Christ Iesus, of whom an infynite number⁷ daylie do⁸ perish thorowe wante of necessarie refection and due sustentation to their bodies. And as for the priuat subiects, it is not at any hand lawfull that they should weare filks, veluets, fatens, damasks, gould, siluer, and what they list (though they be neuer so able to maintain it), except they, being in some kinde of office in the common wealth, do vse it for the dignifying and innobling of the same.⁹ But now there is such a confuse mingle mangle of apparell in Ailgna,¹⁰ and such preposterous¹¹ excesse therof, as euery one is permitted to flaunt it out in what apparell he lust¹² himselfe, or can get by anie kind of¹³ meanes. So that it is verie hard to knowe¹⁴ who is noble,¹⁴ who is worshipfull, who is a gentleman, who is not: for you shall haue those which are neither of the nobylitie, gentilitie, nor yeomanry; no, nor yet anie Magistrat, or Officer in the common welth, go daylie in filkes, veluets, fatens, damasks, taffeties, and such like, notwithstanding that they be both base by byrthe, meane by estate, & seruyle by calling. ¹⁵This is ¹⁵a great confusion, & ¹⁶a general disorder: ¹⁷God be mercyfull vnto vs¹⁷!

Spud. If it be not lawfull for euery one to weare filks, veluets,

^{1—1} not in B.

² the maiestie added in B, E, F.

* leaf 10. Sumptuous Attire. B. ^{4—4} their office and authoritie B, E, F.

⁵ and eroga to B, E, F. ⁶ and subvention of B, E, F. ⁸ do not in F.

⁹ Or at the commaundement of † their superintendent, or Archprimate, † for some speciall consideration or purpose, added in B, E, F. (†—† the chiefe Magistrate F.)

¹⁰ England (and so in every other place where Ailgna occurs) F.

¹¹ horrible F.

¹² listeth F; lusteth B, E.

¹³ kind of not in F.

^{14—14} not in F.

^{15—15} And this I compt [accompt F.] B, E, F.

† leaf 10, back. Riche ornaments. B.

^{17—17} in a christian common wealth E, F.

fatens, damasks, taffeties, gold, filuer, preciouſe ſtones, & what not, wherefore did the Lord make & ordein them?

Philo. I denie not but they may be worne ¹ of them who want other things to cloth them withal, or of *the* nobylity, gentilytie,² or magiftery, for the cauſes abouefaid, but not of euery proud fixnet³ indifferentlie, that haue⁴ ſtore of other attyre inough. And yet did not the Lord ordeane theſe riche ornaments and gorgiouſe veſtments to be worne of all men, or of anie, ſo muche as to garnish,⁵ bewtifie, and ſet forth, the maieſty & glorie of this his earthly kingdome: For as cloth of gold, Araſe, tapeſtrie, & ſuch other riche ornaments, pendices, and hangings in a houſe of eſtate, ſerue not onely to manuall vſes and ſeruyſe occupations, but alſo to decorate,⁶ to bewtifie, & become⁷ the houſe, and to ſhewe the riche eſtate and glorie of the owner; ſo theſe riche ornaments, and ſumpteuſe veſtments of the earthly territory of this World, do not onelie ſerue to be worn of them, to whome it doth appertaine (as before) but alſo to ſhew forth *the* power, welth, dignity, riches, and glorie of the Lord, the Author of all goodneſſe.⁸ And here in the prouidence and mercy of God appeareth moſt plainelye; for wher there is ſtore of other clothing, there hath he geuen leſſe ſtore of filks, veluets, fatens, damasks,⁹ and ſuch like: and wher there is plenty of them, there is no clothing els almoſt; & thus the Lord ¹⁰did deale¹⁰, for that euery cuntrey ¹¹ought to contente themſelues¹¹ with there owne kind of attyre; except neceſſytye inforce ¹²the contrarie; for than we are to vſe our libertie, in the feare of God.

Spud. I praye you, let mee intreate you to ſhewe me wherefore our apparell was giuen vs, and by whome?

Philo. Your requeſte is both diſfuſe and intricate, and more than my weake and infirme knowledge is able to comprehend¹³; yet leaſt I might bee adiudged vnwilling to doe good, I will aſſay to doe the beſt¹⁴ I can.

When the Lord our God, a ſpiritual, intellectuall vnderſtanding ſubſtance, incomprehenſible, immenſurable, & inacceſſible, had, by

² Gentry F. ³ Thraso B, E, F. ⁴ hath B, E, F.
⁵ ſplendiſhe B, E, F. ⁶ decore B, E, F. ⁷ adorne F.
⁸ thynges B, E, F. † leaf 11. By whom App[arell] was giuen. B.
^{10—10} hath dealt B, E, F. ^{11—11} ſhould be content B, E, F.
¹³ performe B, E, F. ¹⁴ beſt that B, E, F.

[¹ C 3]

Wherefore the lord made riche ornaments.

Wherto riche ornamentes do ſerue.

[⁹ leaf 11. B. †]

[¹² C 3, back]

When, where, and for what cauſe our apparell was giuen vs.

[⁴ leaf 11, back.
B.*]

The fall of
man by the
malice of the
deuill.
[⁷ C 4]

Impudent
beasts, [that
shewe their
priuities. E.]

[¹⁴ leaf 12. B.†]

his woord and heauenly wisedome, Christ Iesus, created and made *the* world & all things therin contayned, *the* fixte day he created man after his own similitude and likenes, in innocencie, holines, righteousnes, & all kind of perfection, ¹he placed¹ him in Paradise tereftrial, commaunding² him to tyl & manure *the* fame. Than *the* deuill, an old maligner of mankind, who before was an Angel in heauen, & through sin³ of pride in arrogating to himfelfe *the* feate & throne of Gods maiesty, cast down into *the* lake of hell, enuying mans glorious estate, which he than had lost, came vnto man in Paradise, & ⁴inticed him (oh,⁵ torteouse serpent!) to eat of *the* forbidden fruite, wherof the Lorde God had forbidden him to tast on pain of his life: notwithstanding *Adam*, condescending to ⁶his wife her perswasions,⁶ or ⁷rather to⁸ the Serpent,⁹ hauing buzzed his venemous suggestions into their¹⁰ eares, tooke of the apple & did eat, contrary to *the* expresse commandement of his God. This done, their eyes were opened, thei saw their nakednes, & were not a litle ashamed; (& yet before sin was committed, they, being both naked, were not ashamed; but sin once committed¹¹ they became vncleane, filthie, lothsome, & deformed,) & sewed them garments of fig leaues together, to couer their shame withall. Than the Lord, pittying their miserie & loathing their deformity, gaue them pelts & ¹²felles¹³ of beafts¹² to make them garments withall, to the end that their shamefull parts might lesse appeare; yet some are so brazen faced & so impudent that, to make *the* deuill & his members sport, will not sticke to make open shew of those parts which God commaundeth to be couered, nature willeth to be hid, & honesty is ashamed once to behold or looke vpon.

Spud. I gather by your words three speciall poynts. First, *that* sin was the cause why our apparell was giuen vs; Secondly, *that* God is the author & giuer therof; Thirdly, *that* it was giuen vs to couer our shame withall, & not ¹⁴to feed *the* insatiable desires of mens wanton & luxurious eies.

¹—¹ and placing B, E, F. ² commanded B, E, F. ³ the sinne B, E, F.

* leaf 11, back. The fall of Adam. B.

⁵ like a F.

⁶—⁶ the perswasions of his wife B, E, F.

⁸ of B, E, F.

⁹ in his wife added in F.

¹⁰ her F.

¹¹ contracted F.

¹²—¹² beasts felles and skinnes F.

¹³ and skins E.

† leaf 12. Proude Ap[parell] the Deuils nets. B.

Philo. Your collection is very true. Than, seeing *that* our apparel was giuen vs of god to couer our shame, to keep our bodies from cold, & to bee as pricks in our eies to put vs in mind of our miseries, ¹ frailties, imperfections, and fin, of our backflyding from the commaundements of god and obedience of the higheft, and to excite ² vs the rather to contrition and compunction of the ³ spirit, to bewayle our misery, & to craue mercy at *the* mercifull hands of God, let vs be thankfull to God for them, be forie for our finnes (which weare the cause ⁴ therof,) and vse them to the glory of our God, & the benefyte of our bodies and foules, ⁵ against the great day of the Lord appeare. ⁵ But (alas) these good creatures which the Lord our God gaue vs for the respects before rehearsed, we haue so peruered as now they serue, in stead of the deuills nettes, to catche ⁶ poore foules in; for euery one now adaies (almost) couet to ⁷ deck and painte their liuing ⁸ sepulchres, ⁹ or erthly graues ⁹ (their bodies I meane) with all kind of brauerie, what foeuer can be deuised, to delight *the* eyes of the vnchast behoulders, wherby God is dishonored, offence ¹⁰ is encreased, ¹⁰ and much finne daylie committed, as in further discourse shall plainly appeare.

Wherfor our
apparell was
geuen vs.
[¹ C 4, back]

Mens bodies
lyuing sepul-
chres.

Spud. Did the Lord cloth our first parents in leather, as not hauing any thing more precieuse to attyre them withall, or for that it might be ¹¹ a permanent ¹² rule, or patern, vnto vs (his posterity) for euer, wherafter we are of force to make all our garments, so as it is not now lawfull to ¹³ go in ¹⁴ richer arraye, ¹⁴ without ¹⁵ offendinge his maiestie?

[¹¹ leaf 12, back.
B.†]

[¹⁵ C 5]

Philo. Although *the* Lord did not cloth them so meanly, for that he had nothing els more precieuse to attyre them withall, (for *Domini est terra, et plenitudo eius*, the earth is the Lords and the fulnesse therof, faith the Lord by his Psalmist; And by his Prophet, Gold is myne, filuer is myne, and all the riches of the world is my ¹⁶ own,) yet, no doubt, but he would *that* this their meane & base attyre should be as a rule, or pedagogie, vnto vs, to teach vs *that* we ought rather

² exercise F.

³ the *not in* F.

⁴ causes F.

^{5—5} at the last F.

⁶ intangle B, E, F.

⁷ couet to *not in* B, E, F.

⁸ liuing *not in* B, E, F.

^{9—9} *not in* B, E, F.

^{10—10} ministred B, E, F.

† leaf 12, back. The right vse of App[arell]. B.

¹² perpetual F.

¹³ for vs to F.

^{14—14} riche attire B, E, F.

¹⁶ mine F.

38 No conscience reposed in Ap[parell]. The Anatomie

In our appa-
rell we ought
rather to obey¹
necessity than
to feed vanity.

[⁴ leaf 13. B. †]

Adam his
mean kind of
attire was a
signe of medio-
crity vnto vs
in our appa-
rell.

[⁵ C 5, back]

to walke meanelye and simplye, than gorgeously or pompously; rather
seruing presente necessitye, than regarding the wanton appetits of our
lasciuious mindes. Not-withstandinge, I suppose not that his heauen-
lye maiesty would that those garments of lether should stand as a rule
or pattern of necessitye vnto vs, wherafter we should be bound to shape
all our apparell for euer, or els grieuously to offende; but yet by
this we may see his blessed will is,² that we should rather go an ace
beneth our degree, than a iote aboue. And *that* any simple couering
pleaseth the Godly, so that it repell the colde and couer the shame, it
is more than manifest, as well by the legends both³ of prophane
Historyographers, Cronologers, and other writers, as also by the cen-
sures, examples,⁴ and lyues of all Godly since the beginning of the
world. And if the Lord would not⁵ that the attyre of Adam should
haue beene a signe or patterne of mediocritye vnto vs, he both in
mercy would &, in his almighty⁶ power, could, haue inuested them in
filks, veluets, satens, grograins, gold, siluer, & what not.⁷ But the
Lord our God foresawe that if he had clothed man in rich and
gorgeous attyre (suche is our procluytye to sinne), he wold haue bene
proude therof,⁸ as we see it is come to passe at this day (God amend
it!), and therby⁸ purchase to himselfe, his body and soule, eternall
damnation.

Spud. Than, it seemeth a thinge materiall, and of great import-
ance,⁹ that we resemble our first Parents in austeritey¹⁰ and simplicity of
apparell,¹⁰ so muche as maye be possible, doth it not?

No religion
reposed in
apparell.

Philo. I put no religion in goinge, or not goinge, in the like
simple attyre of our parents Adam & Eua (as¹¹ our Papistes, Papists?
no, Sorbonists, Sorbonists? no, Atheists, atheists? no, plaine Sathanists¹¹
do, placing all thier religion in hethen garments & Romish raggs)
so that we obserue a meane, and excede not in pride. But notwith-
standing, if we approched a litle nearer them in Godly simplicitie
and Christian sobrietie, both of apparell and maner of lyuinge, we
should not onely please God a great deale the more, and enriche our
Cuntrey, but also auoyd many scandals & of¹²fences which grow

[¹² C 6]

¹ oby A. ² was then, & is now F. ³ both *not in* B, E, F.

† leaf 13. No conscience reposed in App[arell]. B. ⁶ mighty E.

⁷ not els F. ^{8—8} and so F. ⁹ moment F.

^{10—10} of apparell and simplicity of attyre B, E, F.

^{11—11} Sorbonicall Papists B, E, F (F *prefixes* the).

daily by our exceſſiue ryot, and ryotouſe exceſſe in apparell. For doth not *the* ¹apparell ſtyrre vppe the heart to pride? doth it not intice others to finne? and doth not ſin purchaſe hell, the guerdon of pride?

[¹ leaf 13, back. B.*]

The fruite of Pride.

Spud. But they ſay they pleaſe God, rather than offend him, in wearing this gorgiouſe attyre, for therby the glory of his workmanſhip in them doth more² appeare. Beſides that, it maketh a man to be accepted and eſteemed of in euery place; wheras otherwiſe they ſhould be nothing leſſe.

Philo. To think that the Lorde our God is delighted in the ſplendente ſhewe of outward apparell, or that it ſetteth forth *the* glory of his Creatures, and the maieſty of his kingdom, I ſuppoſe ther is no man (at leaſt no perfect chriſtian man) ſo bewitched or aſſotted: For that weare as much as to ſay, that ſtinking pride & filthie finne tended to the glory of God; ſo that the more we ſyn, the more we increaſe his prayſe and glorie. But the Lord oure God is ſo farre from delightinge in finne, that he adiudgeth them to eternall Death and damnation that committe the ſame. Than, who is he that will take pleaſure in vayne apparell, which, if it be worne but a whyle, will fall to ragges, and if it be not worne, will ſoone rotte, or els be eaten with mothes. His wayes are not oure ³wayes, his iudgements not⁴ our iudgements, as he ſayth by his Prophet: and wheras they holde that Apparell ſetteth foorth the glory of his Maieſtie in his creatures, makynge them to appeare fairer, than other wyſe they would of themſelues, ⁵it is blaſphemouſly ſpoken, and mucche derogateth from *the* excellency and glory of his name. For, faith not God by his prophet Moyſes, that after he had made all creatures, he beheld them all, & behould they weare (and eſpecially man, the excellenteſt of all other his creatures, whom he made after his own ſimilitude & likneſſe) excedinge good? And were all creatures good & perfect, & only man not perfect, nor faire inough? If theſe their ſpeeches were true (which in the⁶ fulneſſe of their blaſphemie they ſhame not to ſpeake) than might we eaſily conuince the Lord of ⁷vnttrue ſpeak-

The Lord accepteth no man after his apparell.

[³ C 6, back]

No attyre can make the creature of God ſeeme fayrer.

[⁵ leaf 14. B.†]

* leaf 13, back. Hell, the rewarde of Pride. B.

² more *not in* E; more brauely F.

⁴ are not F.

† leaf 14. Man comely of hymſelf. B.

⁶ the *not in* F.

⁷—⁷ untrueth B, E, F.

Euery one is
to contente
him selfe with
his creation,
and to prayse
God for it.

[⁵ C 7]

[¹⁰ leaf 14, back.
B.†]

The Lord our
God is a con-
suming fire to
destroy all
impenitent
sinners.

ing,⁷ who in his sacred word informeth¹ vs, that man is the perfectest Creature, & the fayrest of al others, *that* euer he made (excepting the heuenly spirits, & Angelical creatures)² after his own liknesse,² as before. O³ man! who arte thou, that reasonest with thy Creator? shall the clay say vnto the potter, why hast thou made me thus? Or can *the* clay make himselfe better fauored than the potter, who gaue him his first stamp & proportion? Shall we think that stinking pride can make the workmanshippe of the Lord to⁴ seeme fayrer? Than, why did not the Lord cloth vs⁵ so at *the* first? or at least, why gaue he not commaundement in his will & testament, which he sealed with the⁶ price of the⁶ bloud of his sonne, to cloth our selves in riche & gorgiouse apparel to set forth his glory *the* more? But away with these⁷ dogs & hellish hagg, who retaine⁸ this opinion,⁹ that cur¹⁰sed pride glorifieth God, & setteth forth or bewtifieth his workmanshippe in his creatures! In vain is it for me to expostulat with them, for doubtles *non* hould this, but such as be¹¹ miscreants (or deuills incarnate)¹² & men¹² cast of[f] into a reprobate sence,¹³ whom I beseech the Lord, in the bowels of his mercy, either speedely to conuert, that they perish not, or els confounde, *that* they hurte not, that peace may be vppon¹⁴ Israel. Thus, hauing sufficiently (I trust) refelled their false positions, I leaue them to the Lord, beseechinge them (as they tender their own saluation, *linguas compefcere digitis*, to stoppe their sacrilegiouse mouthes with ther fingers, & not to spit against heauen, or kicke against the pricke, as they do, anie longer: For the Lord our God is a consuming fier, & vpon obstinate finners shal raine down fire & brimston, & consume them in his wrath. This is our¹⁵ portion acquired by sinne.

Spud. But what say you to the other branch of their conclusion, namely, that Apparell maketh them to be accepted, and well taken in euery place?

[¹⁶ C 7, back]

¹⁶ *Philo.* Amongest the wicked and ignorante Pezants, I must needes

¹ teacheth B, E, F.

^{2—2} *not in* B, E, F.

³ But O F.

⁴ to *not in* F.

^{6—6} *not in* F.

⁷ sauage added in E, F.

⁸ are of B, E, F.

⁹ mind F.

† leaf 14, back. Proude Appa[rell] deformeth man. B.

¹¹ as be *not in* B, E, F.

^{12—12} as the Lord hath B, E, F.

¹³ and preiudicate opinion added in F.

¹⁴ vnto F.

¹⁵ their B, E, F.

confesse, they are the more esteemed in respect of their apparell; but nothing at all the more, but rather the lesse, amongst the godly wyse. So farre of[f] will all wyse men be from accepting of any for his gay apparell onely, that (be he neuer so gallantly pain¹ted or curiously plumed in the deceitfull fethers of pride) they wil rather contemne him a great deale *the* more, taking him to be a man puffed vp with pride and vaine glorie, a thing both odious², & detestable to God & good men.² And seeing it cannot stand with the rule of god his iustice, to accept, or not to accept,³ any man for⁴ his apparell, or any other externe shew of deceitfull vanytie, it is manifest, that man, doinge the contrarie, is a *Iudas* to the truth, a Traytor to iustice, & an enemy to the Lord: wherefore farre be that from al good christians; and if those that go richely clothed should be esteemed *the* rather for their rich apparel than *à contrario*, must those that go in meane and base attyre, be the more contemned, and despised for their pouertie. And than should Christ Iesus, our great Ambassador from⁵ the king of heauen, ⁶& only Sauour,⁶ be contemned, for he came in poore & mean array: but Christ Iesus is blessed in his pore raggs, and all others are contemned in their rich & precious attyre. Vnder a simple cote many tymes lyeth hid great wisdom & knowledg; & contrarely, vnder braue ⁷attyre somtime is couered great ydiotacy⁸ and folly. ⁹Hereof euery daies succeffe offreth prooffe sufficient: more is the pytie⁹!

[¹ leaf 15. B.*]

The wise will not accept of any after apparell.

[Wisdom not tyed to exteriour pompe of apparell. B, E.]
[⁷ C 8]

Spud. Wherefore would you haue men accepted, if not for Apparell?

Philo. If any be so foolish to ymagin that he shalbe worshipped, reuerenced, or accepted the rather for his apparell, he is not so wyse as I pray ¹¹God make me. For surely, for my part, I will rather wor-shippe & accept of a pore man (in his ¹²clowtes & pore raggs¹²) hauing *the* gifts and ornaments of the mind, than I will do him *that* roisteth & flaunteth¹³ daylie & howrely in his silks, veluets, fatens,

¹⁰ Reuerence due to vertue, not to attyre.¹⁰
[¹¹ leaf 15, back B.†]

* leaf 15. No estimation due to App[arell]. B.

^{2—2} before men and detestable before God B, E, F. ³ accept of E, F.⁴ after E.⁵ sent from B.^{6—6} not in B, E, F.⁸ adiocie F.^{9—9} not in B, E, F.

† leaf 15. Reuerence due to Vertue. B.

^{10—10} not in E.^{12—12} torne cloutes and ragges E; ragged cloutes F.¹³ flaunteth it out F.

[All reuerence
due to vertue
and not to riche
attire. B, E.]

damasks, gold or filuer, what soeuer, without *the* induments of vertue, wherto only al reuerence is due. And therefore as any man is indued, or not indued, with vertue, & true godlynesse, so will I reuerence, or not reuerence, accept or not accept of him: wherfore if any gape after reuerence, worship or acceptation, let them thirst after vertue, as namely,¹ wisdome, knowledge, discretion, modestie, sobrietie, affability, gentlenesse & fuche like; than can they be without reuerence or acceptation, no more than *the* sonne can be without light, the fire without heat,² or the water without his naturall moysture.

Sp. Than I gather, you would haue men accepted for vertue & true Godlines,³ wold you not?

[⁴ C 8, back]

Wherfore
man is to be
worshiped
and had in
reuerence.

[⁹ leaf 16. B.†]

Ph. I would not only haue men to be accepted & reuerenced for their virtue (though the ⁴chiefest reuerence is onely to be attributed to him, whose sacred brest⁵ is fraught with vertue, as it may well be called the *Promptuarie* or *Receptorie*⁶ of true wisdome and Godlines, but also (in parte) for their byrthes sake, parentage and consanguinitie⁷; and not only that,⁸ but ⁹also in respect of their callings, offices and functions, whether it be in the Temporal Magistery, or¹⁰ Ecclesiastical presbitery (so long as they gouerne godly and well): For the Apostle sayth, that those Elders which¹¹ gouerne wel amongst vs are worthie of double honor. But yet the man whom God hath blessed with vertue and true godlynes, though he be neyther of great byrth nor callynge, nor yet any Magistrate whatsoeuer, is worthie of more reuerence and estimation then any of the other without the ornaments of *the* minde, & gifts of vertue aboue said. For what preuayleth it to be borne of worshipfull progenie, and to be destitute of all vertue, which deserueth¹² true worship? what is it els then to carie a golden Swoorde in a Leaden Scabbarde? Is it any thyng els then a golden Coffyn or painted Sepulchre, makynge a fayre shewe outwardly, but inwardly is full of all stinche & lothsomnes? I remember once I red a certaine storie of one, a Gentleman by byrth and parentage, who greatly reproched, and withall disdayned an other, for that he was come to great autho¹³rytie onely by vertue,

Gentilitie
without vertue
is no genti-
litie.

[An exelent
apothegme. E,
F.]

[¹³ D 1]

¹ F adds feare of God, zeale to religion

² the heat. E.

³ onely added in F.

⁵ brest is so B, E.

⁶ storehouse F.

⁷ discent F.

⁸ for that E.

† leaf 16. How to know a Gentleman. B.

¹⁰ a or (*sic*) A.

¹¹ that F.

¹² maketh B, E, F.

being but a poore mans child by byrthe: "What! faith¹ the Gentleman by birth,² arte thou fo lustie? Thou arte but a coblers sonne, and wilt thou compare with me, being a Gentleman by³ byrth and calling?" To whome the other answered,⁴ "thou arte no Gentleman, for thy gentilitie endeth in thee, and I am a Gentleman, in⁵ that my gentilitie beginneth in me:" Meaning (vnlesse⁶ I be deceiued) that the wante of virtue in him was the decay of his gentility, and his vertue was the beginning of true gentilitie in him selfe: for virtue therefore, not for apparell, is euerye one to be accepted; For if we should accept of men after apparell onely, respecting nothinge els, than shold it come to passe, that we might more esteeme⁷ of one, both meane by birth, base without⁸ virtue, seruyle by calling, & poore in estate, more than of some, by birthe noble, by virtue honorable, and by callinge laudable.⁹ And the reason is because euery one, tagge and ragge, go brauer, or at least as braue as those that be both noble, honorable and worshipfull.

[⁵ leaf 16, back. B.*]

The exordium of virtue is the exordium of gentilitie & worship, and want of the one is the decay of the other.

Spud. But I haue hard say, there is more holynesse in some kynd of apparell than in otherfome; which makes them so much to affecte vary[e]tie of fashions, I thinke.

Philo. Indeed, I suppose that the summe¹⁰ of their religion doth consist in apparell. And, to speake my conscience, I thinke there is more,¹¹ or as much holynesse in the apparell, as in them; that is, iust none at all. But admit that there be holynesse in apparell (as who is so infatuated to beleue it) than¹² it followeth that the holynes pretended is not in them; & so be they plaine Hipocrits to make shew of that which they haue not. And if the holines by there attire presaged be in them selues, than is it not in the¹³ garments; & why do they than attribute that to the garments whiche is neither adherente to the one, nor yet inherent in the other? Or if it wer so, why do they glory of it to the world? but I leaue them to their follie, hastinge to other matters more profitable to intreate of.

[¹¹ D 1, back]

No holynes in apparell

[¹³ leaf 17. B.†]

Spud. But I haue hard them reason thus: That which is good in it own nature cannot hurt; apparell is good, and the good Creature of

¹ quoth B, E, F.

² by birth *not in* F.

³ both by B, E, F.

⁴ replyng, saide B, E, F.

* leaf 16, back. Vertue maketh Gentilitie. B.

⁶ vnlesse F.

⁷ accept B, E, F.

⁸ in B, E, F.

⁹ venerable B, E, F.

¹⁰ and enargie *added in* B, E; and substance *added in* F.

¹² then B.

† leaf 17. An obiection to maintain Pride. B.

44. App[arell] the Mother of pride. The Anatomie

An argument
trimly con-
tryued.

God: *ergo* no kynde of apparell can hurte. And if there be anie abuse in it, the apparell knowethe it not; Therefore take awaye the abuse, and let the apparell remaine still, for so it maye (say they) without anie hurte at all.

[But shortly to
fall, without hope
of recovery.]

[² D 2]

Philo. These be well seasoned reasons, and substantiall asseuerations in deed; but if they haue no better arguments to leane vnto than these, their kingdome of Pride will shortly fall ¹without all ¹hope of recouerie againe. The apparell in it owne nature is good, and the good Creature of God (I will not de²nie) and cannot hurte, except it be thorowe ouer³ owne wickednesse abused. And therefore wo be to⁴ them that make the good Creatures of God instruments of dampnation to them selues, by not vsing them, but abusing them. And yet, notwithstanding, it maye be said to hurte, or not to hurte, as it is abused or not abused; And wheras they would haue the abuse of apparell (if any be) taken away, and the apparell to remain still, it is impossible to supplant the one, without ⁵the extirpation of the other also. For it is trulye said, *sublata causa, tollitur effectus*; But not *subrepto*⁶ *effectu tollitur causa*; Take away the cause and the effecte falleth,⁷ but not contrarylye, take away the effect and the cause falleth.⁷ The⁸ efficiente cause of Pride is gorgiouse attyre; ⁹the effect is pride it selfe ingenerate by attyre⁹: But to begin to plucke awaie the effecte (to wit, pride) and not to take awaye the cause first (namelie sumptuouse attyre) is as if a man, intendinge to supplane a Tree by the rootes, should begin to pull the fruite and braunches onelye; or, to pull downe heauen, should dig in the earthe, workinge altogether preposterouslye and indyreclye.¹⁰ And the reason is,¹¹ these two collateral Cofins, apparell and Pride (the Mother and Daughter of mischief) are so combinate together, and incorporate the one in ¹²the other, as the one can hardlie be dyuorced¹³ from the other, without the destruction of them both. To¹⁴ the accomplismente wherof, God graunte that those holseme lawes, sanctions, and statuts, which, by our most gracious and serene princeesse (whome Iesus preferue for euer)

[⁵ leaf 17, back.
B.†]

Vnpossible to
take away
pride, except
sumptuouse
apparell be
taken away
also.

Apparell and
pride combin-
ed together as
mother &
daughter.
[¹² D 2, back]

¹—¹ withall B.

³ through our F.

⁴ to *not in* F.

† leaf 17, back. Appa[rell] the Mother of Pride. B.

⁶ sublato B, E, F.

⁷ fayleth F.

⁸ The externe B, E, F.

⁹—⁹ *not in* F.

¹⁰ and contrarily *added in* F.

¹¹ is for that B, E, F.

¹³ plucked F.

¹⁴ For F.

and her noble and renoumed Progenitors, haue beene promulgate and enacted hertofore, may be put in execution. For, in my opinion, it is as impossible for a man to were preciouſe apparell and gorgiouſe attyre, and not to be proude therof (for if he be not proud therof, why doth he weare ſuche riche attire, wheras mea¹ner is both better cheape, eaſier to be had, as warme to the bodie, and as decent and comly to any chaſt chriſtians eye) as it is for a man to cary fire in his boſome and not to burne. Therefore, would God euery man might be compelled to weare apparell according to his degree, eſtat, and condition of life; which, if it were brought to paſſe, I feare leaſt ſome who ruffle now in filks, veluets, ſatens, damasks, gold, ſiluer, and what not,² ſhold be glad to weare frize cotes, & glad if they might get them.³

[¹ leaf 18. B. ⁴]

Vnpoſſible not to be proud of rich attyre.

Spud. What is your opinion? did the people of the former world ſo much eſteeme of apparell as we doe at this preſent day, without reſpect had either to ſex, kind, order, degree, eſtat, or callinge?

⁴ *Philo.* No doubt but in all ages they had their imperfections⁵ and faults, for *Hominis eſt errare, labi et decipi*; it is incident to man to erre, to fall, and to be deceiued. But, notwithstandinge, as the wicked haue alwayes affected, not onelie pride in apparell, but alſo all other vices whatſoeuer, ſo the chaſte, Godly, and ſober Chriſtians haue euer eſchewed this exceſſe of apparell, hauing a ſpeciall regard to weare ſuche attyre as might neyther offend the maieſtie of God, prouoke them ſelues to pride, nor yet offend⁶ any of⁶ their Brethren in any reſpecte. But (as I haue ſaid) not onely the Godlie haue deteſted and hated this vaine ſuperfluitie of apparell in all tymes ſince the be⁷ginning of the Worlde, but alſo the verie panims, the heathen *Philophers*, who knew not God (though otherwiſe wyſe Sages and great Clarks), haue contemned it as a peſtiferouſe euill; in ſo muche as they haue writ (almoſt) whole volumes againſt the ſame, as is to be ſeene in moſt of their Books yet extant.

[⁴ D 3]

The Godly haue euer deteſted pride of apparell.

The verie hethen haue contemned ſumptuouse apparell.
[⁷ leaf 18, back. B.†]

Spud. Are you able to proue that?

Philo. That I am, verie eaſilye; but of an infinyte number, take a taſte of theſe few. *Democrates* beeing demaunded, wherein the

Testimonies of

* leaf 18. The godly abhorre Pride. B.

² not els F.³ them too F.⁵ blemishes added in F.⁶—⁶ not in B, E, F.

† leaf 18, back. Vertue the comeliest ornament. B.

hethen people
who derided
riche attire.

[¹ D 3, back]

Vertue is the
comlyest orna-
ment of all.

[³ leaf 19. B.†]

Diogines his
ansuerity.⁴

[⁵ D 4]

[The example of
a Philosopher,
deriding
pride. E, F.]

bewtie and comlie feature of man, or woman, consisted? aunswered, in fewnes of speaches well tempered together, in virtue, in integrity¹ of life, and suche like. *Sophocles*, feinge one weare gorgeouse apparell, said to him, 'thou foole! thy apparell is no ornamente to the, but a manifest shewe of thy follie.' *Socrates*, being asked what was the greattest ornamente in a woman, answered, 'that which most sheweth her chastitie, and good demeanoure of body and mind, & not sumptuose attyre, which rather sheweth her adulterate life.' *Aristotle* is so district² in this point, that he would haue men to vse meaner apparell than are permitted them by the lawe. The Wife of *Philo*, the *Philosopher*, being vppon a tyme demaunded why she ware not gold, siluer and preciouſe garments, said, she thought the vertues of her husbände sufficiente ornaments for her. *Dionisius*, the king, sente the richest garments in all his wardrobes to the noble Women of the *Lacedemonians*, who returned them from whence they came, sayinge, they would be a greater shame to them than honore. Kinge *Pirrus* sente riche attyre to the Matrones of Rome, who abhorred them as menstruous clowtes. The conceiued opinion amongst the Grecians to this day is, that it is neither gold nor gorgiouſe attyre that adorneth either Man or Woman, but vertuous conditions, and such like. *Diogines* so much contemned sumptuous attyre, that he chose rather to dwell in wildernesſe amon⁵gest brute beasts all his lyfe longe, than in the pompouse courts of mightie kings one daye to be commorante.⁶ For he thought, if he had the ornaments of the minde, that he was than faire ynoughe, and fine inough also, not needing any more. A certen other *Philosopher* addressed himselfe towards a kings courte in his Philosophers attyre, that is, in meane, base and poore aray; But soe sone as the Officers espied him, they cried, 'awaie with that rogue! what dothe he soe nie the kinges maiesties courte?' The poore Philosopher, seing it lighten so fast, retyred back for feare of their thunderclappes,⁷ and repayringe home, appaireled himselfe in riche Attyre, and came againe marchinge towards the court: he was no sooner in sight, but euery one receiued him plauſible, and with great submission and reuerence. When he came in presence of the kinge, and other

² strict F.

† leaf 19. Philosophers examples. B.

⁴ austerie [austerity] in B, E.

⁶ resiant F.

⁷ thunderboltes F.

mightie potentats, he kneled¹ down, and² ceased not to kisse³ his garments. The king and nobles marueylinge not a litle therat, asked him, wherfore he did so? Who aunswered, 'O noble kinge! it is no marueyle; for that whiche my vertue and knowledge could not doe, my Apparell hath brought to passe: For I, comminge to thy gates in my PHILOSOPHERS⁴ weede, was repelled; but hauing put vpon me this riche attyre, I was brought to thy prefence with as great veneration and worship as could be.' Wherby is⁵ to be seene in what detestation he had the stinkinge Pride of apparell, takeing this occasion to giue the King to vnderstand the inormious abuse thereof, and so to remoue the same as a pestilent euill out of his whole dominion & kingdome. I read of a certen other *Philosopher* that came before a king, who, at the same tyme, had inuited his nobles to a feast or banquet: the Philosopher comming in and feinge no place to spit in (for euery place was hanged with cloth of gold, cloth of siluer, tinsell, arrace, tapestrie, and⁶ what not⁶) came to the kinge and spat in his face, saying, 'it is meet (o king!) that I spit in the fowlest place.' This good *Philosopher* (as we may gather) went about to withdraw the king from taking pleasure or delight in the vaine glistering shewe, either of apparell or any thing els, but rather to haue consideration of his owne filthynes, miserie & sinne, not ryfing vp into pride, and spitting against heauen, as he did, by dilighting in prowde attyre and gor⁷geouse ornaments. Thus we see the verie painims and heathen people haue from the beginning dispyfed this excesse of apparell, both in them selues and⁸ others, whose examples heerin god graunt we may folowe.

⁹ *Spud.* But you are not able to proue that any good Christians euer set light¹⁰ by precious attire, but alwayes esteemed it as a speciall ornament to the whole man. As for these Heathen, they were fooles, neyther is it materiall what they vsed, or vsed not.

Philo. I am able to prooue that euen from the beginning of the world, the chofen and peculiar people of God haue contemned proude¹¹ Apparel, as things (not onely) not necessarie, but also as very euilles

[³ leaf 19, back B.*]

The example of a Philosopher deriding the pompe of the World.

[⁴ D 4, back]

The example of a Philosopher who spat in the kings face.

[⁷ leaf 20. B.†]

[⁹ D 5]

Probation that the former world hath

¹ kneelyng, B, E, F.

² not in B, E, F,

* leaf 19, back. The Heathen dispise Pride. B.

⁵ it is E, F.

⁶—⁶ the like F.

† leaf 20. The base attire of the former age. B.

⁸ and in F.

¹⁰ lightlie F.

¹¹ gorgious F.

48 Christ his example for Ap[parell]. The Anatomie

contemned
pompouse
attire.

Elias.

Elizeus.

Samuell.

[⁴ leaf 21, back.
B.*]

[⁵ D 5, back]

The children
of Israell.

Iohn Baptist.

Peter.

[The early
Church.]

The humility
and pouertie of
Christe vppon
earth.

[⁹ leaf 21. B.†]

themselues, and haue gone both meanelly and poorely in their vsuall attyre. What say you to our Grandfather *Adam*, and *Eua* our Mother? Were they not clothed in pelses, and skins of beafts? Was not this a meane kinde of Apparell, thinke you? Was it not vnfitting¹ to see a woman inuested² all ouer in leather? But yet the Lord thought it precious and seemelie ynough for them. What saye you to the noble Prophet of the world, *Elias*? did hee not walke in the solitude³ of this worlde in a simple playne mantell, or gowne, girded to him with a girdle of leather? *Elizeus*, the Prophet, did not he in a manner the verie same? And what say you to *Samuell*, the golden mouthed Prophet, notwithstanding *that* ⁴hee was an Archprophet, and a chiefe seer of that time? did hee not walke so meanelly, as *Saul*, seking his fathers Asses, could not know him from the reste, but asked him, where was ⁵the seers house? This must needs argue that he went not richer then the common sorte of people in his time? The Children of *Israell*, beeing the chosene people of God, did they not weare their Fathers attire fortie yeeres together in the wildernes? was not *Iohn* the *Baptist* clothed with a garment of Camels heare, girded with a thong of the skin of the same, in sted of a girdle or succinctorie about his loines? *Peter*, the deere Apostle of our Sauour, was not distinct from the rest of his Fellowes,⁶ Apostles, by any kinde of rich apparel, for then the maid would not haue said, 'I know thee by thy tung,' but rather, 'by thy apparel.' The Apostle *Paul*, writing to the *Hebrues*, saith that the persecuted Church, bothe in his time and before his dayes, were clothed, some in Sheep skinnes, and some in Gote skinnes, some in Camels heare, some in this, and some in that, and some in whatsoeuer they coulde get; for if it would hide their shameful parts, and kept⁷ them from the colde, they thought it sufficient, they required no more. but, to speak in one woord for all: did not our Sauour *Iesus Christ* weare the very same fashion of apparell that his Cuntrey-men vsed, that is, a cote without a seame, either knit or weaued⁸? which fashions the ⁹*Palestynians* vse there yet to this day, without any alteration, or chaunge, as it is

¹ straunge F

² couered F.

or wilderness *added in* F.

* leaf 21, back. Christ his example for Appa[rell]. B.

⁶ fellow F.

⁷ keepe F.

⁸ wouen F.

† leaf 21. Greate superfluitie of Ap[parell]. B.

thought. This his attyre was not ¹very hanfome (one would think): [¹ D 6] at the ²leaft it was not curious, or new fangled, as ours is; ³but, as the Poet wel faid, ³*nitimur in vetitum, femper cupimusque negata*, we desire things forbid, and couet thinges denied vs. We lothe the ⁴fimplicitie of Chrifte, and abhorring the chriſtian pouertie, and godly mediocritie of our Forefathers in apparel, are ⁵neuer content except wee haue fundry futes of apparel, one diuers from an other, fo as our Prefſes crack withall, our Cofers bruſt, and our backs ſweat with the cariage therof: we muſt haue one fute for the forenoone, another for *the* afternoone, one for the day, another for the night; one for the workeday, another for the holieday, one for ſommer, another for winter; one of the newe faſhion, an other of the olde, one of this colour, another of that, one cutte, an other whole, one laced, another without, one of golde, and other of filuer, one of filkes and veluets, and ⁶another of clothe, with more difference and varietie than I can expreſſe. god be merciful vnto vs, and haſten his kingdome, ⁷that all imperfections may be doon away ⁷!

[Modern extravagance.]

[* Side-note here in B, E, F.]

* Superfluitie of apparell With dyuerſitie of faſhions.

A perticuler Diſcription of apparell in Ailgna by degrees.

⁹[*Spud.*] YOu haue borne me in hand of many and greeuous abufes reigning in *Ailgna*,⁸ but now ſetting aparte theſe¹⁰ ambagies and ¹¹ſuperfluous vagaries, I pray you deſcribe vnto me more¹² particularly the fundrie abufes in¹³ Apparell there vſed; running ouer by degrees the whole ſtate thereof, that I maye ſee, as it were, the perfect Anatomie of that Nation in Apparell, whiche thinge I greatlye deſire to knowe.

[⁹ leaf 21, back. B.†][¹¹ D 6, back]

Philo. Your requeſt ſeemeth both ¹⁴intricate and harde,¹⁴ conſider-

² the *not in F.*

^{3—3} For of us that Poeticall Apóthegme maie very well be verified B, E, F.

⁴ this F.

⁵ wee are F.

⁶ and *not in* B, E, F.

^{7—7} for his electes ſake B, E, F.

⁸ England F.

† leaf 21, back. Hattes of ſundry faſhions. B.

¹⁰ theſe impertinent B, E, F (*ambagies not in F.*)

¹² more *not in* B, E.

¹³ of B, E, F.

^{14—14} harde and intricate B, E, F.

ing ¹there bee *Tot tantæ mæryadæ inuentionum*, So manie and so fonde fashions, and inuentions of Apparell euerie day.¹ But yet, lest I might be iudged vnwilling to shewe you what pleasure I can, I will assay (*pro virili mea*, ²*omnibus neruulis vndique extensis*)², with all the might and force I can, to fatisfie your desire. Wherefore, to begin first with their Hattes.

³Sometimes they were⁴ them sharp on the crowne, pearking vp like a⁵ sphere,⁶ or shafte of a steeple, standing a quarter of a yard aboue *the* crowne of their heades; some more, some lesse, as please the phantasies of their⁷ mindes. Other some be flat and broad on the crowne, like the battlements⁸ of a house. An other sort haue round crownes, sometimes with one kinde of bande, sometime with an other; nowe blacke, now white, now russet, now red, now greene, now yellowe, now this, nowe that, neuer content with one colour or fashion two dayes⁹ to an ende. And thus in vanitie they spende the ¹⁰Lorde his treasure, ¹¹consuming their golden yeares and siluer dayes in wickednes & sin. And as the fashions bee rare and straunge, so ¹²are the thinges¹² wherof their Hattes be made, diuerse also; for some are of filke, some of veluet, some of taffetie, some of sarcenet, some of wooll: & which is more curious, some of a certaine kind of fine haire, ¹³far fetched and deare bought, you maye bee sure¹³; And so common a thinge it is, that euerie Seruingman, Countreyman, and other, euen all indifferently, do weare of these hattes. For he is of no account or estimation amongst men,¹⁴ if hee haue not a veluet or a¹⁵ taffatie Hatte, and that muste bee pincked and cunningly carued of the beste fashion; And good profitable Hattes bee they,¹⁶ for the longer you weare them the fewer holes they haue.¹⁷ Besides this, of

The diuersity
of hattes in
Ailgna.

[¹⁰ D 7]
[¹¹ leaf 22. B.†]

The sundrye
things wherof
hattes be
made.

¹—¹ the innumerable *meriades* of sondrie fashions daiely inuented amongst them B, E, F.

²—² not in F.

³ A description of the Hattes of England added in F.

⁴ vse B, E, F.

⁵ the B, E, F.

⁶ speare F.

⁷ their inconstant B, E; their wauering F.

⁸ battlement F.

⁹ moneths F.

† leaf 22. Varietie of Hattes. B.

¹²—¹² is the stuffe B, E, F.

¹³—¹³ These thei call Beuer hattes of xx, xxx, or xl shillings price fetched from beyond the seas, from whence a greate sorte of other varieties* doe come besides B, E, F. (*vanities F.)

¹⁴ them F.

¹⁵ a not in F.

¹⁶ these B, E, F.

¹⁷ F adds:—They haue also Taffeta hattes of all collours quilted, and im-

late there is a new fashion of wearing their Hattes sprung vp amongst them, which they father vpon *the* Frenchmen, namely to weare them without bandes; but how vnseemelie (I will not say how Affy) a fashion that is, let the wise iudge. Notwithstanding, howe euer it bee, if it please them, it shall not displease me. An other¹ sort (as phantastickall as the rest) are content with no kind of Hatt without a great bunche² of feathers of diuerse and fundrie colours, peaking on toppe of their heades, not vnlyke (I dare not say) Cockscornes, but³ as sternes of pride and en⁴signs of⁵ vanitie; and³ these fluttering sayles and fethered flags of defiance to vertue (for so they are⁶) are so aduanced in *Ailgna*, that euery Childe hath them in his hat or cap: many get good liuing by dying and felling of them, and not a few prooue them selues more then fooles⁷ in wearing of them.

Wearing of
hattes without
bandes.

[Wearing of
Feathers in
hattes. B, E, F.]

[4 D 7, back]

[5 leaf 22, back.
B.]

Spud. These Fethers argue the lightnes of their fond imaginations, and plainly conuince them of instabilitie and folly; for sure I am, handsome they cannot be, therefore Badges⁸ of pride they must needs be, which I think none wil weare, but such as be like them selues. But to your intended discourse.

⁹*Philo.* They haue great and monstrous ruffles, made either of Cambrick, holland, lawn, or els of some other the finest cloth that can be got for money, whereof some be a quarter of a yard deep, yea, some more, very few lesse; So that they stand a full quarter of a yarde (and more) from their necks, hanging ouer their shoulder poynts, insted of a vaile.¹⁰ ¹¹But if *Aeolus* with his blasts, or *Neptune* with his stormes chaunce to hit vpon the crasie bark of their brused ruffles, then they goe flip flap in the winde, like rags flying¹² abroad, ¹³and lye¹³ vpon their shoulders like the dishcloute of a flut.¹¹ But wot

Great ruffles
deformed &
ill fauored.

broydered with golde, siluer, and silke of sundrie sortes, with monsters, antiques, beastes, foules, and all maner of pictures and images vpon them, wonderfull to behold.

¹ And another B, E, F.

² plume F.

^{3—3} fooles bables if you list: And yet notwithstanding F.

† leaf 22, back. Feathers, Flagges of vanitie. B.

⁶ be E, F.

⁷ Asses F.

⁸ Ensignes. F.

⁹ heading:—Of great Ruffles in England. F.

¹⁰ Pentise F.

^{11—11} F has: But if it happen that a shoure of raine catch them before they can get harbour, then their great ruffles strike sayle, and downe they fall, as dish-cloutes fluttering in the winde, like Windmill sayles.

¹² that flew B, E.

^{13—13} lyng B, E.

[¹ D 8]

Two arches or
pillers to vn-
der proppe the
kingdom of
great ruffes
withall, *vide-*
licet support-
asses and
starche.

[5 leaf 23. B.*]

you what? the deuil, as he in the fulnes of his malice, first inuented these ¹great ruffes, so hath hee now found out also two great stayes² to beare vp and ³maintaine that³ his kingdome of ⁴great ruffes⁴ (for the deuil is ⁵king and prince ouer all the children of pride): the one arch or piller wherby⁶ his kingdome of great ruffes is vnderpropped, is a certaine kinde of liquide matter which they call Starch, wherein the deuill hath willed⁷ them to wash and diue his⁸ ruffes wel, which, ⁹when they be⁹ dry, wil then stand stiffe and inflexible about their necks.¹⁰ The other piller is a certain deuice made of wyers, crested for the purpose, whipped ouer either with gold, thred, filuer or filk, & this hee calleth a supportasse, or vnderpropper. This is to be applyed round about their necks vnder the ruffe, vpon the out side of the band, to beare vp the whole frame & body of the ruffe from falling and hanging down.

Spud. This is a deuice passing all the deuices that euer I sawe or heard of. Then I perceiue the deuill not onely inuenteth mischeif, but also ordaineth instrumentall¹¹ meanes to continue the same. These bands are so chargeable (as I suppose) that¹² but fewe haue of them: ¹³if they haue, they are better monyed then I am.¹³

[¹⁵ D 8, back]

Euery pesant
hath his stately
bands &
monsterouse
ruffes, how
costly soeuer
they be.

[¹⁷ leaf 23, back.
B.†]

Philo. So few haue¹⁴ them, as almost none is without them; for euery one, how meane or ¹⁵simple foeuer they bee otherwise, will haue of them three or foure apiece for fayling. And as though Camericke,¹⁶ Holland, Lawne, and the finest cloth that maye bee got anie where for money, were not good inough, they haue them wrought all ouer with filke woorke, and peraduenture laced with ¹⁷golde and filuer, or other costly lace of no small price. And whether they haue Argente¹⁸ to mayntaine this geare withall, or not, it ¹⁹forceth not muche,¹⁹ for they will haue it by one meane or other, or els they

² pillers B, E, F.^{3—3} vphold this F.^{4—4} Pride withall F.

* leaf 23. Great Ruffes and Supportasses. B.

⁶ wherewith F.⁷ learned F.⁸ their B, E, F.^{9—9} beyng B, E, F.

¹⁰ F adds:—And this starch they make of diuers substances, sometimes of Wheate flower, of branne, and other graines: sometimes of rootes, and somtimes of other thinges: of all colours and hewes, as White, Redde, Blewe, Purple, and the like.

¹¹ instrumentes and F.¹² that comes before as F^{13—13} such as are of the richer sort F.¹⁴ haue of F.¹⁶ Cambricke F.

† leaf 23, back. Costly shirtes and bandes in Ailg. B.

¹⁸ Unde F.^{19—19} is not greatly material B, E, F.

of Abufes. Nice Ap[parell] make tender bodies. 53

will eyther¹ fell or² morgage their Landes³ (as they haue good store)³ on Suters hill & Stangate hole,⁴ with losse of their lyues at Tiburne in a rope.⁵

[New kind of Ruffes, called Three stepps and a halfe to the Gallowes. F.]

Spud. The state and condition of that Land must needes be miserable, and in tyme growe to greate scarcitie and dearth, where is such vayne⁶ Prodigalitie, and⁶ excesse of⁷ all thynges⁷ vsed.

⁸ *Philo.* Their Shirtes, which all in a manner doe weare (for if the Nobilitie or Gentry onely did weare them, it were somedeal⁹ more tollerable) are eyther of Camericke, Holland, Lawne, or els of the finest cloth that maye bee got. And of these kindes of Shirts euerie one now doth weare alike: so as it may be thought our Forefathers haue made their Bandes & Ruffes (if they had any at all) of groffer cloth and baser stuffe than the worst of our shirtes¹⁰ are made of now

The shirts vsed in Ailgna.

[¹⁰ E 1]

a dayes. And these shurts (sometymes it happeneth) are wrought through out with nedle work of filke, and fuche like, and curiously stitched with open seame, and many other knackes besydes, mo than I can describe.¹¹ [In so much as I haue heard of Shirtes that haue cost some ten shillynges, some twentie, some fortie, some fife pound, some twentie Nobles and (which is horrible to¹² heare) some ten pounce a peece, yea, the meanest shirt that commonly is worne of any, doest cost a crowne, or a noble at the least: and yet this is scarcely thought fine enough for the simplest person that is. B, E, F.]

[The cost of these Shirts.]

[¹² leaf 24. B.†]

Spud. These be goodly shurts indeed, & such yet¹³ as will not¹⁴ chafe their tender skinner, ¹⁵ nor¹⁶ vlcera their¹⁷ lylie white¹⁵ bodies; or if they¹⁸ do, it wil not be much to their grieuances, I dare be bound. Is it anie maruell, *si Cristas erigant & cornua attollant*, if they stand vppon their pantoffles, and hoyse vp their fayles on highe, hauinge

¹ eyther not in B, E, F.

² or at the least F.

^{3—3} not in F.

⁴ F adds, and Salisburie plaine.

⁵ F adds:—& in sure token therof, they haue now newly found out a more monstrous kind of ruffe of xii. yea, xvi. lengthes a peece, set 3 or 4 times double, & is of some, fitlie called: *Three stepps and a halfe to the Gallowes.*

⁶ vaine comes after and in B, E, F.

^{7—7} thinges is F.

⁸ heading in F:—Of costly Shirtes in England.

⁹ not in F.

¹¹ recount F. † leaf 24. Nice Appa[rell] make tender bodies. B, F.

¹³ yet not in B, E, F.

¹⁴ neither B, E, F.

^{15—15} nor yet fret their delicate F.

¹⁶ nor not in B, E.

¹⁷ tender fleshe, nor yet make perforation into their added in B, E.

¹⁸ it F.

these dyamond shurts on their ¹ delicate bodies¹: but how foeuer it is, I gather by your words that this must needs be a nice and curious² People, who ³ are thus nuffeled vp³ in such daintie attyre.

Nicenes of
apparell mak-
eth the body
tender.

[⁸ E 1, back]
[¹⁰ leaf 24, back.
B.†]

Our predeces-
sours weringe
meaner appa-
rell were
stronge[r] than
we.

Philo. It is very true, for this their curiosity, and nicenes in apparell (as it were) transnatureth them,⁴ makinge⁵ them weake, tender and infirme, not able to abide such ⁶ sharp conflicts and blustering stormes⁶ as many other people, both abroad farre from them, and in their confines nie to them, do daylie⁷ sustaine. I haue hard my Father, with other wyse Sages affirme, that in his tyme, within the compasse of foure or fyue score yeres, when men went clothed in black or white frize coates, in hosen of Hufwyues carzie of the same colore, ⁸ that the sheep bore⁹ them (¹⁰ the want of making and wering of which clothe, together with the excessiue wering of filks, veluets, fatens, damasks, taffeties, and such like, hath and doth make many a thousand in *Ailgna* ¹¹ as poore mendicants¹¹ to begge their bread) wherof some weare strait to the thigh, other some litle bigger: and when they ware shurts of hempe or flax (but now these are to grosse, our tender stomacks cannot easlye digest such roughe and crude¹² meats) men weare stronger than we,¹³ helthfuller, fayrer complectioned, longer lyuinge,¹⁴ and finallye, ten tymes harder than we,¹⁵ and able¹⁶ to ¹⁷ beare out¹⁷ any sorowe¹⁸ or paynes whatsoeuer. For be sure, this pampering of our¹⁹ bodies makes them weker, tenderer and nether, than otherwyse they would be, if they were vsed to hardnesse, and more subiect to receiue anye kind of infection or maladie; And²⁰ rather abbreuiat²¹ oure dayes by manye yeres, than extenuate our liues one minut of an houre.

Spud. I thinke no lesse; for how stronge men were in tymes past, how long they lyued, and how helthfull they weare before suche Nicenes, and vayne pamperinge curiositie was inuented, we may reade, and many that lyue at this daye can testifie. But now,

¹—¹ backes F.

² womanish kind of F.

³—³ thus pamper their bodies B, E, F. ⁴ them, and B. ⁵ and maketh F.

⁶—⁶ blustering stormes and sharpe showers F. ⁷ dayly beare and F.

⁹ bare F. † leaf 14, back. Men strong in tymes past. B.

¹¹—¹¹ not in B, E, F.

¹² a hard F.

¹³ than we not in B, E, F.

¹⁴ liued F.

¹⁵ we be now B, E, F.

¹⁶ abler F. ¹⁷—¹⁷ undure F. ¹⁸ any discrasie B, E. ¹⁹ their B, E, F.

²⁰ and doeth B, E, F.

²¹ shorten F.

through our fond toyes and nice inuentions, we haue brought our felues into fuche pufil¹lanimitie and effeminat condition, as we may [¹ E 2] feeme rather² nice dames and yonge³ gyrles than puiſſante⁴ agents or manlie⁴ men, as our⁵ Forefathers haue bene. [5 leaf 25. B.*]

⁶ *Philo.* Their dublettes are noe leſſe monſtrous than the reſte; For now the faſhion is to haue them hang downe to the middeſt⁷ of their theighes, or at leaſt to their priuie members, beeing ſo harde-quilted, and⁸ ſtuffed, bombaſted and ſewed, as they can⁹ verie hardly eyther ſtoute downe,¹⁰ or decline¹¹ them ſelues¹² to the grounde, ſoe ſtyffe and ſturdy they ſtand about them. The monſtrous dublets in Ailgna.

Now, what handſomnes can be in theſe dublettes whiche ſtand on their bellies like, or¹³ muche bigger than, a mans codpeece (ſo as¹⁴ their bellies are thicker than all their bodyes beſyde) let wyſe men iudge; For for¹⁵ my parte, handſomnes in them I ſee none, and muche leſſe profyte. And¹⁶ to be plaine, I neuer ſawe any weare them, but I ſuppoſed him to be a man inclined to gourmandice, gluttonie, and fuche like.¹⁶

For what may theſe great bellies ſignifie els than that either they are fuche, or els¹⁷ are affected that way?¹⁷ This is the trueſt ſignification that I could euer¹⁸ preſage or diuine¹⁸ of them. And this maye euerye one¹⁹ iudge of them that ſeeth them; for certaine I am there was neuer any kinde of apparell euer inuented that could more diſproportion the body of man then theſe Dublets with great bellies, hanging down beneath their *Pudenda* (as I²⁰ haue ſaid), & ſtuffed with foure, fiue or fix pound of Bombaſt at the leaſt. I ſay nothing of what their Dub- Great bellied dublets betoken gourmandice, gluttony, and ſuch like. [¹⁹ E 2, back] [²⁰ leaf 25, back. B.||]

² rather ſeeme F.

³ wanton B, E; wayriſh F.

⁴—⁴ valorous and hardy F.

* leaf 25. Monsterous Dublets in Ailgna. B.

⁶ heading to chapter:—English Doublets. F.

⁷ middle B, E, F.

⁸ and *not in* B, E, F.

⁹ neither worke, nor yet well plaie in them, through the exceſſiue heate † thereof: & therefore are forced to weare them loſe about them for the moſt part otherwiſe they could *added in* B, E, F. († F *adds* and ſtiſneſſe)

¹⁰ downe *not in* B, E, F.

¹¹ bowe F.

¹² themſelues *not in* B, E.

¹³ as big or F.

¹⁴ that F.

¹⁵ 2nd for *not in* F.

¹⁶—¹⁶ beſides that I ſee no good end wherto thei ſerue, except it be to ſhewe the diſpoſition of ye wearer, how he is inclined, namely †, to gluttonie gourmandice, riotte‡, and exceſſe. B, E, F. († as namely F; ‡ drunkenneſſe *added in* F.)

¹⁷—¹⁷ would be thought to be ſuch F.

¹⁸—¹⁸ gather F.

|| leaf 25, back. Pride in Doublets, and Hoſe. B.

Dublettes of
dyuerse¹ fash-
ions.

lets be made, some of Saten, Taffatie, filk, Grogram,² Chamlet, gold, filuer, & what not; flashed, iagged, cut, carued, pincked and laced with all kinde of costely lace of diuers and fundry colours, for if I shoulde³ stand vpon⁴ these particularities,⁴ rather time then matter would be wanting.

Spud. These be the strangest doublets that euer I heard of; and the furdest from hanfomnes in euery respect, vnlesse I be deceiued.

Hosen of
diuerse &
sundry fash-
ions.
[French hosen
of two sortes. E,
F.]

⁵ *Philo.* Then haue they Hosen, which as they be of diuers fashions, so are they of fundry names. Some be called french-hose, some gally-hose,⁶ and some Venitians. The french-hose are of two diuers makings, for the common french-hose (as they list to call them) containeth length, breadth, and fidenes sufficient, and is made very round. The other containeth neither length, breadth nor fidenes (beeing not past a quarter of a yarde fide) wherof some be paned, cut and drawne out with costely ornaments, with Canions annexed⁷ reaching down beneath their knees.

[Gally hosen. E,
F.]
[⁸ E 3]

⁸ The Gally-hosen are made very large and wide, reaching downe to their knees onely, with three or foure guardes a peece laid down along either hose. And the Venetian-hosen, they reach beneath the knee to the gartering place to⁹ the Leg,¹⁰ where they are tyed finely with¹¹ filk points, or some such like, and laied on also with rewes of lace,¹² or gardes as the other before. And yet notwithstanding all this is not sufficient, except they be made of filk, veluet, faten, damask, and other such precious things¹³ beside: yea, euery one, Seruing man and other inferiour to them, in euery condition, wil not sticke to flaunte it out in these kinde of hosen, with all other their apparel futable therunto.

[¹¹ leaf 26. B.†]

[* Side-note here
in B.]

* The great ex-
cesse vsed in
hosen.

In times past, Kings (as olde Historiographers in their Bookes yet extant doo recorde) would not disdaine to weare a paire of hosen of a Noble, tenne Shillings, or a Marke price, with all the rest of their apparel after the same rate; but now it is a small matter to bestowe twentie nobles, ten pound, twentie pound, fortie pound, yea, a

¹ diuers B, E, F.

² grograine B, E, F.

³ could F.

^{4—4} particularlie F.

⁵ heading in F: Costly Hosen in Englande.

⁶ Gallie in B, E; Gallie hosen F.

⁷ adioyned F.

⁹ of F.

¹⁰ beneathe the knee added in B.

† leaf 26. Great excesse in hose. B.

¹² of lace not in F.

¹³ stuffe F.

hundred pound of one paire of Breeches. (*God be mercifull vnto vs !*)¹

Spud. This is a wonderful exceſſe as euer I hearde of, woorthy with the Swoorde² of *Iuſtice* rather to be puniſhed, then with paper and pen to be³ ſo gentlie³ confuted.⁴

⁵ *Philo.* Then haue they nether-ſtocks to theſe gay hoſen, not of cloth (though neuer ſo fine) for that is thought to baſe, but of *Iarnſey* worſted,⁶ filk, thred, and ſuch like, or els at the leaſt of the fineſt yarn *that* can be,⁷ and ſo curiouſlye knit with open ſeam down the leg, with quirks and clocks about the ancles,⁸ and ſometime (haply) interlaced with gold or ſiluer threds, as is wonderful to behold. And to ſuch⁹ infolency &¹⁰ outrage it is now growen, that euery one (almoſt) though otherwiſe verie poor, hauing ſcarce fortie ſhillings of wages by the yeer, wil¹¹ be ſure¹¹ to haue two or three paire of theſe filk neither-ſtocks, or els of the fineſt yarne that may be got, though *the* price of them be a Ryall¹² or twentie ſhillings or more, as commonly it is; for how can they be leſſe, when as the very knitting of them is worth a noble or a royall, and ſome much more? The time hath beene when one might haue clothed all his body well¹³ for leſſe then a pair of theſe neither-ſtocks wil coſt.

Spud. I haue ſeldome hearde the like: I think verely that *Sathan*, prince of darknes & Father of pride, is let looſe in *the*¹⁴ land, els it could neuer ſo rage¹⁵ as it dooth; for *the* like pride (I am fully perſwaded) is not vſed vnder the ſonne of any nation or people how barbarous ſo euer: wherefore wo be to this age, and thiſe accuſed be theſe dayes, which bring¹⁶ foorth¹⁷ ſuch ſowre¹⁸ frutes; & vnhappy are that people whom *Sathan* hath ſo bewitched &¹⁹ captiued in ſin. *The Lord holde his hand of mercy ouer vs !*¹⁹

Philo. To theſe their nether-ſtocks, they haue corked ſhooes, pinſnets, and fine pantofles, which beare them vp²⁰ a finger or two²⁰

¹ and yet is this thought no abuſe neither *added in B, E, F.*

² Rodde F. ^{3—3} *not in F.* ⁴ confuted F. ⁶ crewell *added in B, E, F.*

* *heading to chapter*:—Costly Nether Stockins in England. F. ⁷ be got F. † leaf 26, back. Costly netherstockes in Ailgna. B. ⁹ ſuch impudent B, E, F.

¹⁰ and ſhamefull B, E, F. ^{11—11} not ſticke B, E, F. ¹² royal F.

¹³ from top to toe *added in F.* ¹⁴ that F. ¹⁵ ſo far exceed F.

¹⁶ bringeth F.

¹⁸ vnsauorie B, E, F.

^{19—19} captiuate in Pride. (*heading*) Corked ſhooes in England. F.

^{20—20} two inches or more F.

[⁵ E 3, back*]

The diuerſity of neither-ſtocks worne in Ailgna.

[⁸ leaf 26, back. B.†]

The miſerie of theſe daies.

[¹⁷ E 4]

Corked ſhoes,
Pantoffles and
pinsnets.
[¹ leaf 27. B.*]

Pantoffles &
slippers are a let
to thoſe that
go abroad in
them.

Pantoffles vn-
easie to go in.

[⁸ E 4, back]

[¹¹ leaf 27, back.
B.†]

The varytie
of coates and
ierkins.

from the ground; wherof ſome be of white leather, ſome ¹ of black, and ſome of red, ſome of black veluet, ſome of white, ſome of red, ſome of green, raced, carued, cut, and ſtitched all ouer with filk, and laid on with golde, ſiluer, and ſuch like: yet, notwithstanding,² to what good vſes ſerue theſe pantoffles,³ except it be to wear in a priuate houſe, or in a mans Chamber to keepe him warme? (for this is the onely vſe wherto they beſt ſerue in my iudgement) but to go abroad in them, as they are now vſed al together, is rather a let or hinderance to a man then otherwiſe; for ſhall he not be faine to knock and ſpurn at euery ⁴ ſtone, wall,⁴ or poſte to keep them on his feet? ⁵ wherfore, to diſcloſe euen the bowels of my iudgement vnto you,⁵ I think they be rather worne abroad for nicenes, then either for any eaſe which they bring (for the contrary is moſte true), or any hanſomnes which is in them. For how ſhould they be eaſie, when⁶ as the heele hangeth an inch or two ouer the flipper on⁷ the ground? Inſomuch as I haue knowne diuers mens legs ſwel with the ſame. ⁸ And handſome how ſhould they be, when ⁹ as with their flipping & flapping⁹ vp and down in the dirte ¹⁰ they exaggerate a mountain of mire, & gather a heape of clay & baggage together, loding the wearer with importable burthen.¹⁰

Spud. Thoſe kinde of pantoffles can neither ¹¹ be ſo handſome, nor yet ſo warme as other vſuall¹² common ſhoes be, I think. Therefore the weringe of them abroad rather importeth a Nicenes (as you ſay) in them that weare them, than bringeth any other commodytie, els vnleſſe I be deceiued.

¹³ *Philo.* Their coates and Ierkins, as they be diuerſe in colors, ſo be they diuerſe in faſhions; for ſome be made with colors, ſome without, ſome cloſe to the bodie, ſome looſe,¹⁴ couering the whole

* leaf 27. Greate exceſſe in ſhooes. B.

² I ſee not added in F.

³ doe ſerue added in F.

⁴—⁴ wall, ſtone F.

⁵—⁵ And therefore to tell you what I iudge of them F.

⁶ a man can not goe ſteadfaſtly in them, without ſlipping and ſliding at euery pace ready to fall doune: Againe how ſhould thei be eaſie where added in B, E, F.

⁷ from B, E, F.

⁹—⁹ they go flip flap F.

¹⁰—¹⁰ caſting vp mire to the knees of the wearer F.

† leaf 27, back. Coates and Ierkins. B.

¹² not in F.

¹³ heading in F:—Coates and Ierkins in England.

¹⁴ which they cal Mandilians E, F.

body downe to the theighe, like baggs or facks that weare drawen ouer them, hidinge the dimensions and proportions¹ of the body: some are buttoned downe the brest, some vnder the arme, & some downe the back; some with flappes ouer the brest, some without, some with great sleeues, some with small, and ²some with non at all²; some pleated and crested behind, & curiouslye gathered; some not so³; & how many dayes ⁴(I might say houres, or minuts of houres,⁴ in the yeare) so many sortes of apparell some⁵ one man will haue, and thinketh it good prouision in faire weather to lay vp against ⁶a storme!⁶ But if ⁷they would confider that their clothes (except those that they weare vppon their backs) be non of theirs, but the poores, they would not heap vp their pressies and wardrobes as they do. Do they think that it is lawfull for them to haue millions⁸ of sundry sortes⁸ of apparell lying rotting by them, when as the poore members of Iesus ⁹Christe die at their doores for wante of clothing? God commaundeth in his law, that there be no miserable poore man, nor begger amongst vs, but that euery one be prouided for and maintained of that abundance¹⁰ which God hath blessed vs withal. But we thinke it a great matter if we geue them an old ragged coate, dublet, or a paire of hosen, or els a penny or two, wheras notwithstanding we flow in abundance of all things. Than we thinke we are halfe way to heauen, and we need to do no more. If we geue them a pease of brown bread, a messe of porredge (nay, the stocks & prison, with whippinge cheare now and than, is the best portion of almes which many Gentlemen geue) at our dores, it is counted meritorious, and a worke of supererogation, when we fare full delicatelye oure selues, feeding on many a dainty¹¹ dish. There is a certen Citye in *Ailgna* called *Munidnol*,¹² where as the poore lye in the¹³ streets vppon pallets of straw, and well if they haue that to, or els in the mire and dirt, as commonlie it is seene, ¹⁴hauing neither house to put in their heads, couering to keep them from the cold, nor yet to hide their shame withall, penny to buy them sustenance, nor any thing els, but are permitted¹⁵ to dye in the streets like dogges, or beafts, without anie

[The shapes* of coats and jerkins.]

(* varitie (*sic*) F.)

[7 E 5]

The poore ought to be prouided for. [9 leaf 28. B.†]

Our smal regard to the poore.

[Londinum in Anglia.]

Cold charitie to the poore. [14 E 5, back]

¹ lineaments B, E, F. ^{2—2} not in F. ³ so not in B, E, F. ^{4—4} not in F.

⁵ some some (*sic*) F.

^{6—6} foule F.

^{8—8} of sutes F.

† leaf 28. Cold Charitie in Ailgna. B.

¹⁰ store F.

¹¹ danity A.

¹² Londou F.

¹³ the not in F.

¹⁵ suffered B, E, F.

[³ leaf 28, back.
B.*]The Turkish
impietie of
some towards
the poore
diseased.

mercie or compassion shewed to them at all. And if anye be sicke of the plague (as they call it) or any other¹ disease, their Maisters and Maistres² are so impudent³ (being,⁴ it should seeme, at⁵ a league with Sathan, a couenante with Hell, and⁶ as it were obliged them-selues by⁶ obligation to⁷ the deuil neuer to haue to do with *the* works of mercy) as straight way thei throw them out of their dores. And so being caried foorth, either in carts or otherwyse,⁸ and thrown⁸ in the streets,⁹ there⁹ they end their dayes most miserably. Truly, Brother, if I had not seen it, I would scarcely haue thought that the like Turkish cruelty had bene vsed in all¹⁰ the World. But they say *vnus testis oculatus plus valet quam mille auriti*, one eye witnesse is better to be belyued than a thousand eare witnesse besydes. But to leaue these excursions, and to returne from whence I haue digressed, I think it the best; for I am perswaded, they will¹¹ as much respect¹¹ my words (or amend their maners) as the wicked¹² World did at¹³ the preaching¹⁴ of our Sauour Christe Iesus; that is, iust nothing at all.

[¹⁵ E 6]

¹⁵ *Spud.* Well then, seeing they are suche a stifneckned People, leaue them to the Lord; and proceed to your former tractation.¹⁶

The sundry
fashions of
clokes.[¹⁹ leaf 29. B.†]

¹⁷ *Philo.* They haue clokes there also in nothing discrepante¹⁸ from the rest, of dyuerse and fundry colors, white, red, tawnie, black, greene, yellowe, russet, purple, violet, and infynite other colors: some of cloth, filk, veluet, taffetie,¹⁹ and such like, wherof some be of the Spanish, French, & Dutch fashion²⁰: Some short, scarcely reaching to the gyrdlestead, or waist, some to the knee, and other some traylinge vpon the ground (almost) liker gownes than clokes.²¹ These clokes must be garded, laced, & thorowly faced; and sometimes²¹ so lyned as the inner side standeth almost in as much as the

¹ other mortall B, E, F.² Mistresses F.

* leaf 28, back. Turkishe impietie in Ailgna. B.

⁴ hauing made B, E, F (as *added in F.*)⁵ at *not in* B, E, F.⁶—⁶ an B, E; sealed an an F.⁷ with B, E, F.⁸—⁸ are laied doune either B, E, F; *but E F have* or laide⁹—⁹ or els conueied to some olde house in the fieldes, or gardens, where for want of due sustentation B, E, F. (and good tending *added in F.*)¹⁰ any place of F. ¹¹—¹¹ regard as much F. ¹² former B. ¹³ at *not in* F.¹⁴ of Noah, or the latter worlde at the preachyng *added in* B, E, F.¹⁶ discourse F.¹⁷ *heading in F:* Cloakes in Englande.¹⁸ different F. † leaf 29. Costly Clokes in Ailgna. B. ²⁰ fashions F.²¹—²¹ Then are thei garded with Veluette gardes, or els laced with costly lace,

outside: fome haue fleeues, otherfome haue none; fome haue hoodes to pull ouer the head, fome haue none; fome are hanged with points & taffels of gold, filuer, or filk, fome without al this. But how foeuer¹ it be, the day hath bene when one might haue bought him two clokes for leffe than now he can haue one of thefe clokes made for,² they haue fuch ftore of workmanfhip beftowed vppon them.

Spud. I am fure they neuer learned this³ at the hands of our *Proconful*, and chief Prouoft,³ Chrift Iefus, nor of any other *that* euer lyued godly in the Lord; but rather out of the deceitfull forge of their own braines haue they⁴ drawen⁵ this⁶ curfed Anatomy⁶ to their owne deftruction⁷ in the end, except the⁸ repente.

The counting
house of all
euill is mans
braine.
[4 E 6, back]

⁹*Philo.* They haue alfo bootehose which are to be wondered at; for they be of the fyneft cloth that may be got, yea, fine inough to make any band, ruffe, or fhurt¹¹ needful to be worn: yet this is bad inough to were next their grefie boots. And would¹² God this weare all¹³: but (oh,¹⁴ phy for fhame!) they muft be wrought all ouer, from the gartering place vpward, with nedle worke, clogged with filk of all colors, with birds, foules, beafts, and antiques purtrayed all ouer in comlie¹⁵ forte.¹⁶ So that I haue knowen the very nedle work of fome one payre of thefe bootehose to ftand, fome in iiij pound, vi. pound, and fome in x. pound a peece. Befides this, they are made fo wyde to draw ouer all, and fo longe to reach vp to the wafte, that as litle, or leffe, clothe would make one a reasonable large fhurte. But tush! this is nothing in comparifon of the reſte.

[9 leaf 29, back.
B.†]
¹⁰The vain ex-
ceſſe of bote
hosen.¹⁰

Spud. I would thinke that boote-hofen of groſſer linnen, or els of¹⁷ wollen clothe, weare both warmer to ride in, as comly as the other, though not fo fine, and a great deal more durable. And as for

The varitie of
fashions con-
uince vs of
follie.

either of golde, filuer, or at the leaſt of ſilke three or fower fingers broade doune the back, about the ſkirtes, and euery where els. And now of late thei vſe to garde their clokes rounde about the ſkirtes with (babes) I ſhould ſaie Bugles, and other kinde of glaſſe, and all to ſhine to the eye. Befides al this, thei are ſo faced, and withal B, E, F.

Bugled clokes.

¹ howeuer E, F.

² for *not in F.*

^{3—3} of our ſauour F.

⁵ ſucked E, F.

^{6—6} filthy poyſon F.

⁷ confuſion B, E, F.

⁸ they F.

† leaf 29, back. Great exceſſe, in Boote hoſe. B. *Heading in F*: Boothoſe in England.

^{10—10} *not in E.*

¹¹ ſhirt of F.

¹² would to E, F.

¹³ all too F.

¹⁴ oh *not in F.*

¹⁵ ſumptuous B, E, F.

¹⁶ yea and of late, imbroydered with Golde and Siluer very coſtly *added in F.*

¹⁷ of *not in E.*

those geugawes wherwith you say they be blaunched and trimmed, they serue to no end but to feade *the* wanton eyes of gazing fools, & planly argue *the* vertiginie, and instability of their more than fantastical brains.

[¹ E 7]
Swords and
daggers gilt
& damasked.
[² leaf 30. B.†]

[Scabbards and
sheaths of
velvet.]

[Why gilt
swordes, and
daggers be
worne. E, F]

Lucc. 16.

¹ *Phil.* To these haue they their Rapiers, Swords and Daggers, gilt twise or thrise ² ouer the hilts, with ³ [good Angell golde, or els argented ouer with filuer both within and without, and if it be true as I heare say it is, there be some hiltes made all of pure filuer itself, and couered with golde. Other some at the least are Damasked, Vernished, and ingrauen marueilous goodly: and least any thyng should be wantyng to set forth their pride, their] ³ scaberds and sheathes of ⁴ Veluet or the like; for leather, though it be more profitable and as seemely, yet wil it not carie such a ⁵ porte or countenance like ⁶ the ⁵ other. And wil not these golden fwoords & daggers almoſte apale a man ⁷ (though otherwise neuer so stout a *Martialist*) to haue any deling with them? for either to *that* end they be worne, or els other fwoords, daggers and rapiers of bare yron and steele were as hanſom as they, & much more conduible ⁸ to that end whereto fwoords and rapiers should serue, namely, ⁹ for a mans lawful and godly defence against his aduersarie in time of neceſſitie. But wherfore they be so clogged with gold and filuer I know not, nor yet wherto this exceſſe serueth I ſee not; but certain I am, a great ſhewe of pride it is, an infallible token of vain glorie, and a greeuous offence to God, so prodigallie and licentiouslie ¹⁰ to lauiſh forth his treasure, for which we muſt render accounts at the day of Iudgement, when it shall be ſaide to euerie one, *Redde rationem Vilicationis tuæ*. Come, giue accounts of thy Stewardſhip.

¹ *Heading in F* :—Rapiers, Daggers, Swords, gilde in Englande.

† leaf 30. Swordes, Rapiers, and Daggers. B. ^{3—3} in B, E, F.

⁴ are of B, E, F. ^{5—5} Maiesty or glorious shewe as the F. ⁶ as B, E.

⁷ thinke you *added in F*. ⁸ auailable F. ⁹ that is F. ¹⁰ wastfully F.

¹ *A particulare Discription of the Abuses of Womens* ² *apparell in Ailgna.* [¹ E 7, back ;
leaf 30, back. B.]

THus hauinge geuen thee a³ superficial⁴ viewe, ⁵or small taft⁵ (but not discovered the hundreth part) of the guyfes of *Ailgna* in mens apparel, and of the abuses contained in the same, now wil I, with like ⁶celeritie of matter,⁶ impart vnto thee the guyfe and feuerall Abuses of the apparell of wemen there vsed also : wherfore, geue attentie eare. [The abuses in women's apparel.]

Sp. My eares be prest to heare : begin when you wil, and truely herin you shal pleasur me much, for I haue greatly desired to know thorowly the state of *that* Land, euen a *crepundiis* (as they say) from my tender yeres, for the great prayse I haue hard therof. Wherfore I pray you proceed to the same, & though I be vnable with any benefit to counteruail your great pains,⁷ yet *the* Lord, I doubt not, wil supplie my want.

Ph. The Lord our God is a mercifull God, & a bountiful Rewarder of euery one that trusteth in him ; but yet (such is *the* magnificency⁸ & liberalitie of that gentle sex) that I trust I shall not be vnrewarded at their hands, if⁹ to be called a thousand knaues be a sufficient guerdon for my pains. But though it wilbe¹⁰ a corrosiue¹¹ to their hautie¹² stomacks, & a *nippitatum* to their ¹³tender brefts¹³ to heare their dirtie dregs ript vp and cast in¹⁴ their dia¹⁵mond faces, yet hope¹⁶ing that they, seeing the horroure of their impieties, and tragicall abuses laide open to the world (for now they sleep in the¹⁷ graue of obliuion) wil at the last, like good Conuertes and¹⁸ Penitentiaries of *Christe Iesus*, leaue of their wickednes, call for mercie at the hands of God, repent and amend. I will proceed to my intended purpose. [The rewarde of the female sex. B, E.]

² Womans F.³ a taste or B, E, F.⁴ not in F.⁵—⁵ not in B, E, F.⁶—⁶ expedition F.⁷ curtesie F.⁸ munificencie B, E, F.⁹ if at the least B, E, F.¹⁰ maie bee perhappes B, E, F.¹¹ corrasie F.¹² tender F.¹³—¹³ haughty minds F.¹⁴ into F.

† leaf 31. Coloryng of faces in Ailgna? B. E has a new head-line here, Abuse of the female sex.

¹⁷ dust of silence and added in E, F.¹⁸ become faithfull B, E ; become the faithfull F.

Coloring of
faces with
oyntments and
waters.

Adulteration
of the Lord
his workman-
ship in his
Creatures.

¹The Women of *Ailgna*² vse to colour their faces with certain oyles, liquors, vngvents and waters made to that end, whereby they think their beautie is greatly decored: but who seethe not that their foules are thereby deformed, and they brought deeper into the displeasure and indignation of the Almighty, at whose voice the earth dooth tremble, and at whose presence the heauens shall liquifie and melt away. Doo they think thus to adulterate the Lord his woorkmanship, and to be without offence? Doo they not know that he is *Zelotipus*,³ a ielous God, and cannot abide any alteration of his woorkes, other wise then he hath commaunded⁴?

Yf an Artificer or Craftsman shoulde make any-thing belonging to his art or science, & a cobler should presume to correct the same, would not *the* other think him self abused, and iudge him⁵ woorthy of reprehension?

[⁸ E 8, back]

[¹¹ leaf 31, back.
B.*]

And ⁶thinkest thou (oh Woman!) ⁶to escape the Iudgement of God, who hath fashioned thee⁷ ⁸to his glory, when thy⁹ great, and more then presumptuous, audacities¹⁰ dareth to alter, & ¹¹chaunge his woorkmanship in thee¹²?

They that
colour their
faces, deny the
Lord of glory
to bee true
God, and so
no God at all.

¹³Thinkest thou that thou canst make thy self¹³ fairer then God, who¹⁴ made vs all? These must needes be their inuentions,¹⁵ or els they would neuer go about to coulour their faces with such fibber-fawces. And these beeing their inuentions,¹⁵ what can derogate more from the maiestie of God in his creation? For in this dooing, they plainly conuince the Lord of vntueth in his word, who saith he made man glorious, after his owne likenes, and the fayrest of all other terrestiall¹⁶ Creatures. If he be thus faire, then what need they to make them fayrer? Therefore this their colouring of their faces importeth (as by probable coniecture may be presupposed) that they think them selues not faire enough,¹⁷ and then must God needs be vntrue in his woord.

¹ *Heading in F*:—Collouring of womens faces in England.

² (many of them) use B, E, F.

³ *deus added in B, E, F.*

⁴ made them B, E, F.

⁵ the reproouer F.

⁶—⁶ doe these women thinke B, E, F.

⁷ them B, E, F.

⁹ their B, E, F.

¹⁰ audacities A.

* leaf 31, back. Coloured faces abhord of God. B.

¹² them B, E, F.

¹³—¹³ Doe they suppose that they can make themselves B, E, F.

¹⁴ that B, E, F.

¹⁵ intentions B, E, F: (suppositions *for the 1st word* F.)

¹⁶ terrestriall F.

¹⁷ els why doe thei goe about to make themselves fairer *added in B, E, F.*

And alfo they deny the Lord to be either merciful or almightie, or bothe, and fo confequently no God at all; for if hee could not haue made them faire, then is hee not almightie; and if hee could and would not, then is hee not a merciful God; and fo euery way they ¹fall in to the finck¹ of offence, ²beeing² afhamed of the good creation of the Lord in them; but³ it is to be feared leaft at the day of Iudgement the Lord wil be afhamed of them, & in his wrath ⁴denounce [4 F 1] this heauie and ineuitable fentence con⁵demnatorie againft them: “*Depart from mee, you curfed, into euerlafting fire, prepared for the deuil and his Angels: I knowe you not: (I fay) departe, for you were afhamed of mee, and of my creation in you.*”⁶”

Sentence con-
demnatory
againft thofe
that colour
their faces.
[5 leaf 32. B.†]

Spud. Wherof doo they make thefe waters, and other⁷ vnctions wherwith they befmeare their faces, can you tel?

Philo. I⁸ am not fo skilful in their⁹ matters of pride,⁹ but I holde this for a *Maxime*, that¹⁰ they are made of many mixtures, and fundry compounded¹¹ fimples, bothe farre fetched and deer bought, cunningly couched¹² together, and¹³ tempered with many goodly condiments and holfome confections, I warrant you; els you may be fure they woulde not applye them to their amorous¹⁴ faces, for feare of harming or blemifhing the fame.

[Materials of
waters, &c. for
women’s faces.]

[*Spud.* I praie you fhewe me the¹⁵ iudgements, and¹⁵ opinions of the Fathers, concernyng thefe colourynges¹⁶ of faces¹⁷ with ointmentes and waters, that I maie the better know, what to iudge of it¹⁸ my felf.¹⁷ B, E, F; part inserted with the pen in A.]

Philo. *S. Ciprian*, amongft all¹⁹ the reft, faith, a Woman, thorow painting and dying of her face, fheweth her felf to be more then whorifh. For (faith hee) fhee hath corrupted and defaced (like a filthie ftrumpet or brothel) the woorkmanfhip of God in her: what is this els but to turne trueth into falshood with painting and fibber-

Inuectiues of
the Fathers
againft paynt-
ing and cou-
louring of
faces.

^{1—1} stumble at the stone of B, E, F.

^{2—2} whiche one day will crushe them all to peeces, excepte they repent. And as they be B, E, F.

† leaf 32. Harlottes vse painted faces. B.

⁷ other *not in* B, E, F.

¹⁰ that *not in* E. ¹¹ compounde B, E; *not in* F.

¹³ and artificially B, E, F.

¹⁶ this colouringe A, pen.

⁸ Truly I, F.

¹⁴ amiable F.

^{17—17} *not in* A, pen.

¹⁹ all *not in* B, E, F.

³ so B, E, F.

⁶ in you *not in* F.

^{9—9} dealings.

¹² mingled B, E, F.

^{15—15} *not in* A, pen.

¹⁸ them E, F.

[1 leaf 32, back.
B.*]

[3 F 1, back]

[St Cyprian
against face-
painting.]

fawces, wheras the Lord faith, "*Thou canst not make one haire white or black.*" In an other place hee faith, *Qui* ¹*se pinguunt*² *in hoc seculo, aliter quam creauit* ³*Deus, metuant ne, cum dies resurrectionis venerit, artifex creaturam suam non recognoscat.* Those which⁴ paint or collour them selues in this world otherwise then God hath made them, let them feare, least when the day of iudgement commeth, the Lorde wil not know them for his Creatures. Againe, *Femine crines suos inficiunt malo præsagio, capillos enim flammeos auspicari*⁵ *non metuunt.* Whosoever doo color their faces, or their haire, with any vn-naturall collour, they begin to prognosticate of what colour they shalbe in hel.

S. Ambrose faith that from the coullouring of faces spring the inticements to vices, and that they which⁶ color their faces doo purchase to them selues the blot and stain of chastitie.

No painting
can make any
to seem fairer,
but fowler.

[7 F 2]

[8 leaf 33 B.†]

For what a dotage is it (faith hee) to chaunge thy naturall face which God hath made thee for a painted face, which thou hast made thy self? If thou beest faire, why paintest thou thy self to seeme fairer? and if thou be not faire, why doost thou hypocritically desire to seeme faire, and art nothing lesse? Can those things which, besides that they be filthie, doo cary the brand of God his curse vpon their backs for euer, make thee to seeme fayrer? I could shew you the sharp Inuections, and grounded reasons of many moe, as of *Aug[u]stine*, *Hierome*, *Chrisostome*, *Gregorie*, *Caluin*, *Peter Martyr*, *Gualter*, and of an infinite number moe; ⁷yea, of all generally since the beginning of ⁸the world, against this⁹ whorish and brothellous painting and coulouring of faces; but to auoid *prolixitie* I will omit them, deferring them to further oportunitie, for *pauca sapienti*,¹⁰ To a wiseman few woords are sufficient.

† Colouring of
faces, the deuils
net.

Spud. It must needs be graunted, that the dying and coulouring of faces with artificiall colours, and vnnaturall Oyntments, is moste offense to God, and derogatorie to his Maiestie: [And when thei haue doen all that thei can, and the cunningest artist that euer liued besides, yet shal thei neuer be able to make so splendent, so orient, and

² pinguunt E..

* leaf 32, back. Colouring of faces detestable. B.

⁴ that F.⁵ auspicare F.⁶ which comes before that in F.

† leaf 33. Painted faces, the Deuilles nets. B.

⁹ those E.¹⁰ sapientia B, E, F.

fo naturall a colour, as dame Nature hath giuen to the herbes in the feeld. Then if God hath imprinted suche an excellent colour in the graffe of the feeld, which to-day ¹is standing,¹ and to-morrow is cut doune; how much more hath he ingrauen a beautifull colour in man, the excellentest creature of all others²? Therefore ought euery one to content himself with the shape that God hath giuen hym, without sekynge of alteration or change. B, E, F.] for doo they think that the God of all glorie, and who only decketh and adorneth the Sun, the Moon, the Starres, and all the hoast of heauen with vnspeakable glorie, and incomparable beautie, cannot make them beautiful and faire enough (if it please him) without their fibberfawces? And what are they³ els then the Deuils inuentions, to intangle poore soules in the nets of perdition?

[God's own
colouring
of man.]

[† side-note,
p. 66, here
in B, E.]

⁴ *Philo.* Then followeth the trimming and tric⁵king of their heds in laying out their hair to the shewe, which of force must be curled, frised and crisped, laid out (a World to see!) on wreathes & borders from one eare to an other. And least it should fall down, it is vnder propped with forks, wyers, & I can not tel what, rather⁶ like grime⁷ sterne monsters, then chaste christian matrones. Then, on the edges of their bolstred heir (for it standeth crested round about their frontiers, & hanging ouer their faces like ⁸pendices⁹ with glasse windowes an¹⁰ euery fide) there is layd great wreathes of gold and filuer, curiouslie wrought & cunninglie¹¹ applied to the temples of their heads. And for feare of lacking any thing to set foorth their pride withal, at their heyre, thus wreathed and crested, are hanged bugles (I dare not say bables) ouches, rings, gold, filuer, glasses, & such other¹² gewgawes and¹³ trinckets besides, which, for that they be innumerable, and I vnskillfull in wemens termes, I can not easily recount.¹⁴ But God giue them grace to giue ouer these vanities, and studie to adorn their heads with the incorruptible ornaments of vertue & true Godlynesse.

Trimming of
their heds.
[5 leaf 33, back.
B.†]

Simia erit
simia, etiam si
aurea gestat
insignia.

Laying out of
their haire.
[8 F 2, back]

Gold wreathes
circumgyring
the temples of
their heads.

Gewgawes
hanged about
their Frontiers.

Spud. The Apostle *Paul* (as I remember) commaundeth wemen to cherish their heyre, saying that it is an ornament to them; &

¹—¹ standeth E.

² other F.

³ but F.

⁴ heading in F :—Attiring of womens heades in England.

† leaf 33, back. Laying out of coloured haire. B.

⁶ rather comes before than in F.

⁷ and added in F.

⁹ or vailles added in B, E, F.

¹⁰ on F.

¹¹ cunning = (sic) F.

¹² other childishe B, E, F.

¹³ and foolish B, E, F.

¹⁴ expresse B, E; recomment F.

therfor me think this abuse of curling and laying it out¹ (if eyther were lawfull) is muche more tollerable than dying their faces.

[² leaf 34. B.*]

Curling and
crisping and
laying out of
heyre.

Bought heyre
and colored
vsed to be
worn.

[Children's hair
cut off by women
in London.]

[¹⁰ F 3]

[Women dye
their hair.]

[¹⁶ leaf 34, back.
B.†]

² *Philo.* If curling, & laying out of³ their own naturall heyre weare all (which is impious, and at no hand lawfull, ⁴ notwithstanding for⁴ it is the⁵ ensigne of Pride, and the stern⁶ of wantonnes to all that behould it) it were the lesse matter; but they are not simply contente with their owne haire, but buy other heyre,⁷ dying it of what color they list themselues: [And if there be any poore women (as now and then, we see God doeth blesse them with beautie, as well as the riche) that hath faire haire, these nice dames will not rest, till thei haue bought it. Or if any children haue faire haire, thei will intice them into a secrete place, and for a penie or two, thei will cut of their haire: as I heard *that* one did in the citie of Munidnol⁸ of late, who metyng a little child with verie faire haire, inuegled her into a house, promised her a penie, and so cutte off her haire. B, E, F.] & this they were⁹ in the same order as you haue ¹⁰ heard, as though it weare their owne¹¹ natural heir: and vppon *the* other side, if any haue heyre¹² which is not faire inough, than will they dye it into¹³ dyuerse colors, almost chaunginge the substance into accidentes by their dyuelish, & more than thrise curfed deuyses. So, wheras their heire was geuen them as a signe of subiection, and therefore they were commaunded to cherish the same, now haue they made ¹⁴ (as it were) a *Metamorphosis* of it, making¹⁴ it an ornament of Pride, and destruction to them selues ¹⁵ for euer,¹⁵ except they repent.

¹⁶ *Spud.* This is a styfnecked People, & a rebellious, I see well, that thus dareth, in euerie respecte, to peruert the straight wayes of the Lord, digginge vp to them-selues cesterns of iniquity, ¹⁷ & pittes of aduersity,¹⁷ which in th'end, without the great mercy of God, will be their vtter confusion.

¹ forth F. * leaf 34. Bought haire & coloured, worne. B.

³ of *not in* B, E, F. ^{4—4} beyng as B, E, F. ⁵ an B, E; and F.

⁶ standerd F.

⁷ either of Horses, Mares, or any other straunge beastes *added in* E, F.

⁸ London F.

⁹ weare F.

¹¹ owne owne F.

¹² haire of her owne naturall growyng B, E, F.

¹³ in E, F.

^{14—14} *not in* B, E, F.

^{15—15} *not in* F.

† leaf 34, back. Capitall ornamentes for heads. B.

^{17—17} *not in* F.

¹ *Philo.* Than, on toppes of these stately turrets (I meane their goodly heads wherin is more vanitie than true Philosophie now and than) stand their other capitall ornaments, as french hood, hat, cappe, kercher, and fuche like; wherof some be of veluet, ² some of taffatie, some (but few) of woll, ² some of this fashion, some of that, ³ and some of this color, some of that, ³ according to the variable fantasies of their serpentine minds. And to such excessse ⁴ is it growen, as ⁴ euery artificers wyfe ⁵ (almost) wil ⁶ not stick to goe in her hat of Veluet euerye day, euery marchants wyfe and meane Gentlewomen in her french-hood, and euerye poore Cottagers Daughter in her taffatie hat, or els of woll at least, wel lined with filk, veluet or taffatie. But how they come by this (so they haue it) they care not; who payeth for it they regard not, nor yet what hurt booth to them selues and others it ⁷ dooth bring, ⁷ they feare not, But runne daylie *a malo ad peius* (as they say) from one mischiefe to an other, vntill they haue ⁸ filled vp the mesure of their euill ⁹ to their owne ¹⁰ perdition at that day. ¹⁰

Capitall ornaments for the head.

[⁶ F 3, back]

Hattes of veluets: taffaty worn in common

Trahit sua quenque voluptas.

¹¹ They haue also other ornaments besydes these to furnish forth their ingenious heads, which they cal (as I remember) cawles, made Netwyse, to th' ende, as I thinke, that the clothe of gold, cloth of filuer, or els tinsell, (for that is the worst) wherwith their heads are couered and attyred withall ¹² vnderneath their cawles maye ¹³ appeare, and shewe it selfe in the brauest maner. Soe that a man that seethe them (there heads glister and shine in fuche forte) wold ¹⁴ thinke them to haue golden heads. [And some weare Lattice cappes with three hornes, three corners I should saie, like the forked cappes of Popishe Priestes, with their perriwinckles, chitterlynges, and the like apische toyes of infinite varietie. B, E, F.]

[¹¹ leaf 35. B.+]

Cawles made Netwyse.

Thus lauish they forth the goods of the Lorde, which are none of their owne (but lent them for a tyme) vppon Pride and naughtinesse, delighting (as it seemeth) in nothing so ¹⁵ muche as in the stinking puddle of vanitie and sinne, which will be their owne decay ¹⁶ at the

Golden heads fraught with leaden wit.

[¹⁵ F 4]

¹ heading in F:—French Hoodes in England.

²—² not in F.

³—³ not in F.

⁴—⁴ it is grown that F.

⁵ wyse A.

⁷—⁷ bringeth F.

⁸ haue not in F.

⁹ iniquitie B, E, F.

¹⁰—¹⁰ confusion at the last F. † leaf 35. Golden heads with leaden wit. B.

¹² not in F.

¹³ may the better B, E, F.

¹⁴ he would F.

¹⁶ in the end F.

Making of holes
in their eares
to hang rings
and Jewels by.

[² leaf 35, back.
B.*]

A people who
cut their skin
to set precious
stones in
them selues.

last.¹⁶ Another sorte of dissolute minions & wanton *Sempronians* (for I can term them no better) are so far bewitched, as they are not ashamed to make holes in their eares, wherat they hang rings, and other Jewels of gold and precious stones. But what this signifieth in them I will hold my peace, for the thing it selfe speaketh sufficiently. There is a certen kinde of People in the ¹Orientall parte of the World¹ (as Writers affirme), that are suche *Philautoi*, ²louers of them selues, and so prowde with all, that, hauing plentie of precious Stones and Margarits amongst them, they cut and launce their skinner and fleshe, setting therein these precious Stones, to the end they maye glister and shine to the eye.

So, except these Women weare minded to tread their pathes, and ³folowe their direfull wayes in this cursed kind of ⁴vnhard of ⁴Pride, I wonder what they meane.

But because this is not so much frequented amongst Women as Men, I will say noe more thereof, vntill further occasion be offered.

[⁷ F 4, back]

Spud. Except it weare a People wedded to ⁵the deuills eldest Daughter⁵ Pride (for I thinke chastitie⁶ amongst them maye dwell ⁷a Virgin for any that wil marry her), and giuen ouer of God, I neuer heard the like. I am perswaded ⁸neither the *Libertines*, the *Epicures*, nor yet the vile *Atheists*, euer⁹ exceeded this people in pride, ¹⁰nor¹¹ the wickednes of them might euer counterpease with the wickednes of these people¹⁰: *God be merciful vnto them!*

Great ruffles,
Neckerchers,
and partlets
vsed of Wo-
men.

[Starche the
deuills liquor. E,
F.]
Supportasses
the pillars of
pride.

[¹⁴ leaf 36. B.†]

Philo. You heare not the tenth parte, for no pen is able so wel to discribe it, as the eye is to discry¹² it. The Women there vse great ruffles, & neckerchers of holland, lawné, camerick, and such cloth, as the greatest thred shall not be so bigge as the least haire that is: then,¹³ least they should fall down, they are smeared and starched in the deuills liquore, I meane *Starch*; after that, dried with great diligence, streaked, patted, and rubbed ¹⁴very nicely, and so applyed to their goodly necks, and, withall, vnderpropped with supportasses (as I tolde you before) the statelie arches of pride: beyond all this they

^{1—1} Orient F.

³ and to F.

^{5—5} not in F.

⁸ that neither B, E, F.

¹¹ nor that B, E.

* leaf 35, back. Wearyng of eare-ringes. B.

^{4—4} not in B, E, F.

⁶ humilitie B, E, F.

⁹ that euer liued F.

¹² discerne F.

^{10—10} not in F

¹³ and E, F.

† leaf 36. Great ruffles and minor ruffles. B.

haue a further fetch, nothing inferiour to the rest; as, namely, three or foure degrees of *minor* ruffles, placed *gradatim*,¹ step by step,¹ one beneath another, and all vnder the Maister deuil ruffe. the skyrts, then, of these great ruffles, are long and side euery way, pleted and crested ful curiously, God wot. Then, last of all, they are either clogged with golde, filuer, or filk lace of stately price, wrought all² ouer with needle woork, speckled and sparkled heer & there with the sonne, the moone, the starres, and many other antiquities³ straunge to beholde. Some are wrought with open woork down to the midst of the ruffe and further,⁴ some with purled lace so cloyd, and other gewgawes so pestred, as the ruffe is the least parte of it self. Sometimes they are pinned vp to their eares, sometimes they are suffered to hang ouer their shoulders, like⁵ windmil sayles fluttering in the winde; and thus euery one pleaseth her self with⁷ her foolish deuices, for *suus cuiusque crepitus sibi bene olet*, as the prouerb faith: euery one thinketh his own⁸ wayes best⁸,⁹ though they leade to distruction of body and soule, which I wish them to take heed of.⁹ [¹⁰ And¹¹ amongest many other fearfull examples of Gods wrathe against Pride,¹² to sett before their eyes, the fearfull Iudgement of¹³ God, shewed upon a gentlewoman of Eprautna¹⁴ of late, euen the 27 of Maie 1582, the fearfull sound whereof is blowen through all the worlde, and is yet fresh in euery mannes memorie. This gentlewoman beeyng a very riche Merchaunte mannes daughter: vpon a tyme was inuited¹⁵ to a Bridall, or Weddyng, whiche was solemnized in that Toune, againste whiche daie she made greate preparation, for the plumyng of her self in gorgious arraie, that as her body was moste beautifull, faire, and proper, so her attire in euery respecte might bee corespondent¹⁶ to the same. For the accomplishment whereof, she curled her haire, she died her lockes, and laied them out after the best maner, she coloured her face with waters and Ointmentes: But in no case could she gette any (so curious and daintie she was) that could stanche, and sette her Ruffles, and Neckerchers to her mynde: wherefore she sent for a couple of Laundresses,

Minor ruffs.

[² F 5]

The great curiosity of 5 ruffs and neckerchers.

[¹³ leaf 36, back. B.†]

[Antwarpe. E.]

[A fearfull example against pride shewed vpon a gentlewoman in Antwarpe. E, F]

[Womens lubricious mindes neuer content with anythinge when it is well. E.]

¹—¹ not in B, E, F.³ antiques B, E, F.⁴ some with close woork, added in B, E, F.⁵ in E.⁶ flagges or added in F.⁷ in B, E, F.⁸—⁸ foist the sweetest F.⁹—⁹ not in F.¹⁰ added in B, E, F.¹¹ But F.¹² I would wish them added in F.

† leaf 36, back. No head-line. B.

¹⁴ Antwerpe F.¹⁵ inuiled A; inuited F.¹⁶ answerable F.

[The fearful
end of the proud
Antwerp lady.]

[³ leaf 37. B.*]

[The deuill
pleaseth women
better then any
bodie els. E, F.]

[The deuill found
setting of great
Ruffes. E.]

[⁸ leaf 37, back.
B.†]

who did the best thei could to please her humors, but in anywise thei could not. Then fell she to sweare and teare, to curffe and banne, castyng the Ruffes vnder feete, and wishyng that the Deuill might take her, when she¹ weare any of those Neckerchers againe. In the meane tyme (through the sufferance of God) the Deuill, tranfformyng himself into the forme² of a young man, as braue, and proper as she in euery pointe in outward appearaunce, came in, fainyng hymself to bee a woer or suter vnto her. ³And seyng her thus agonized, and in suche a pelyng chafe, he demaunded of her the cause thereof, who straight waie tolde hym (as women can conceale no thyng that lieth vppon their stomackes) how she was abused in the setting of her Ruffes, which thyng beeyng heard of hym, he promised to please her minde, and thereto⁴ tooke in hande the setting of her Ruffes, whiche he performed to her greate contentation, and likyng, in so muche as she lokyng her self in a glasse (as the Deuill bad her) became greatly inamoured with hym. This dooen, the yong man kissed her, in the doying whereof, he writhe her necke in fonder, so she died miserably, her bodie beyng ⁵Metamorphosed, into blacke and blewe⁵ colours, most vgglesome to behold, and her face (whiche before was so amorous) became moste deformed, and fearfull to looke vpon. This being knowen, ⁶preparaunce⁶ was made for her buriall, a riche coffin was prouided, and her fearfull bodie was laied therein, and it⁷ couered verie sumpteously. Foure men immediatly assaied to lifte vp the corps, but could not moue it, then fixe attempted the like, but could not once stirre it from the place, where it stoode. Whereat the standers by marueilyng, caused the Coffin to bee opened, to see the cause thereof. Where thei founde the bodie to be taken awaie, and a blacke Catte verie leane and deformed sitting in the Coffin, setting of greate Ruffes, and frizlyng of haire, to the greate feare, and ⁸wonder of all the beholders. This wofull spectacle haue I offered to their viewe, that by looking into it, in stead of their other looking Glasse

¹ shee did F.

² shape F.

* leaf 37. No head-line B. E has head-line, A fearfull example agaynst Pride.

⁴ so F.

⁵—⁵ straight waies changed into blew and black F.

⁶—⁶ in the cittie, great preparation F.

⁷ it not in F.

† leaf 37, back. Women wearyng Dublets. B. E has The deuill found setting of ruffes.

thei might see their own filthinesse, & auoyde the like offence, for feare of the same, or worser iudgement: whiche God graunt thei maie doe¹.]

Spud. As in a *Camelion* are said to be all coulours, faue white, fo I think in these people are all things els², faue Vertue and christian sobrietie. *Proteus*, that Monster, could neuer chaunge him self into so many fourmes & shapes as these women doo: belike they haue made an obligation with hel, and are at agreement³ with the deuil, els they would neuer outrage thus, without either feare of God or respect to their weak Bretheren, whom heerin they offend. Proteus.

⁴ *Philo.* The Women also there haue dublets & Ierkins, as men haue heer, buttoned vp the ⁵ brest, and made with wings, welts, and pinions on the shoulder points, as mans apparel is ⁶ for all the world⁶; & though⁷ this be a kinde of attire appropriate⁸ onely to man, yet they blush not to wear it; and if they could as wel chaunge their sex, & put on the kinde of man, as they can weare apparel assigned onely to man, I think they would as verely become men indeed, as now they degenerat from godly, sober women, in wearing this wanton lewd kinde of attire, proper onely to man. Women wearing dublets and Ierkins. [5 F 5, back]

It is written in the 22 of *Deuteronomie*, that what man so euer weareth ⁹ womans apparel is accursed, and what woman weareth mans apparel is accursed also. Now, whether they be within the ¹⁰ bands and lymits¹⁰ of that curse, let ¹¹ them ¹² see to it them selues¹². ¹¹ Our Apparell was giuen vs¹³ as a signe distinctiue to discern betwixt sex and sex, & therefore one to weare the Apparell of another sex is to participate with the same, and to adulterate the veritie of his owne kinde. Wherefore these Women may not improperly be called *Hermaphroditi*, that is, Monsters of bothe kindes, half women, half men.¹⁴ A curse to them that weare contrary apparell to their sex. [9 leaf 38. B.†] Hermaphroditi.

Spud. I neuer read nor heard of any people, except drunken with

¹ added in B, E, F.

² els not in E.

³ a league F.

⁴ heading in F:—Doublets for Women in England. ^{6—6} in all respectes F.

⁷ although F. ⁸ proper F. † leaf 38. A curse for Apparell. B.

^{10—10} compasse F.

^{11—11} they themselves iudge F.

^{12—12} take heede B, E.

¹³ us not in E, F.

¹⁴ Who if thei were naturall women, and honest matrones, would blushe to go in suche wanton and leude attire, as is proper* onely to man added in B, E, F. (* incident F.)

[¹ F 6]

*Cyrce*s cups, or poyſoned with the *exorcifms* of *Medea*, that famous and renoumed Sorcereſſe, that euer woulde weare ſuche kinde of attire as is not onely ¹ ſtinking before the face of God, ² offenſiue to man, but alſo ³ painteth out to the whole world the ⁴ venereous inclination ⁴ of their corrupt conuerſation.

The diuerſity
of Gounes.Simiæ in
purpuris.

⁵ *Philo.* There Gownes be no leſſe famous alſo ⁶; for ſome are of filk, ſome of veluet, ſome of grogram, ſome of taffetie, ſome of ſcarlet, and ſome of fine cloth, of ten, twentie, or fortie ſhillings a yard. But if the whole gowne be not filke or veluet, then the ſame ſhall ⁷ be layed with lace, two or three fingers broad, all ouer the gowne, or els the moſte parte.

[⁸ leaf 38, back.
B.†]

Coſtly gownes.

Diuers faſhions
of Gounes.

Or, if not ſo (as lace ⁸ is not fine enough ſometimes ⁹), then it muſt be garded with great gardes of veluet, ¹⁰ foure or fix fingers broad at the leaſt, and edged with coſtly lace; and as theſe gownes be of diuers and fundrie colors, ſo are they of diuers faſhions, changing with the Moon, for ſome be of the new faſhion, ſome of the olde, ſome of this faſhion, and ſome of that, ſome with ſleeues hanging down to their ſkirts, trayling on the ground, and caſt ouer their ſhoulders, like Cow-tayles.

Some haue ſleeues much ſhorter, cut vp the arme, ¹¹ and pointed with filk-ribons very gallantly, tyed with true-looues knottes (for ſo they call them).

[¹³ F 6, back]

Petticots.

Some haue Capes reaching downe to the middeſt of their backs, faced with Veluet, or els with ſome fine wrought filk ¹² Taffatie ¹³ at the leaſt, and fringed about very brauely; & (to ſhut vp all in a word) ſome are pleated & ryueled ¹⁴ down the back wonderfully, with more knacks than I can declare. ¹⁵ Than haue they Petticots of the beſt cloth that can be bought, and of the faireſt dye that can be made. And ſometimes they are not of cloth neither, for that is thought to baſe, but of ſcarlet, grograin, taffatie, filk, and ſuche like, fringed about the

² and added in B, E, F. ³ ſuch as added in F. ⁴—⁴ diſſoluteneſſe F.

⁵ heading in F:—Womens Gownes in England.

⁶ then the reſt for alſo B, E, F. ⁷ muſt F.

† leaf 38, back. The great exceſſe in Gownes. B. ⁹ now and then F.

¹⁰ euery gard added in B, E, F.

¹¹ drawne out with diuers and ſundry collours added in F.

¹² ſilk not in F.

¹⁴ created F.

¹⁵ expreſſe F.

skirts with filk fringe of chaungable coloure. But which is more
 vayn, of whatfoeuer their petticots be, yet must they haue kyrtles Kyrles.
 (for so they call them), eyther of filk, veluet, grograin, taffatie, faten,
 or scarlet, borde¹red with gards, lace, fringe, and I cannot tell what [¹ leaf 39. B.*]
 besydes. So that when they haue all these goodly robes vppon them,
 women seeme to be the smallest part of themselues, not naturall
 women, but artificiall Women; not Women of flesh & blod, but Women the
 rather puppets or mawmets of² rags & clowtes compact together. least part of
 So³ farre hath this cancker of pride eaten into the body of the com- themselues.
 mon welth, that euery poore Yeoman his Daughter, euery Husband
 man his daughter, & euery Cottager his Daughter, will not spare⁴ Poore Mens
 to flaunt it out in suche gownes, petticots, & kirtles as these. And Daughters
 not withstanding that their Parents owe a brase of hundred excesse.
 pounds more than they are worth, yet will they haue it, *quo iure*
quaue iniuria, eyther⁵ by hooke or⁶ crooke, by right or wrong, as they [⁵ F 7]
 say, wherby it commeth to passe that one can scarcely know who is a
 noble woman, who is an honorable or worshipfull Woman, from them
 of the meaner sorte.

Spud. Their parents & Freinds are muche to be blamed for suf- Parents to
 fering them to go in suche wanton attyre. They should not allowe blame.
 them such large pittance, nor suffer them to measure their apparell
 after their own licentious yarges of selfe will, and wicked desires.⁷

Philo. Than shall they⁸ be sure neuer to haue good day with them,
 For they are so impudent⁹ that, all be it their poore Parents haue but The impud-
 one cow, horse, or sheep, they wil neuer let them rest til they be ency of proud
 fould to maintain them in their braueries, ¹⁰past all tongue can tell.¹⁰ harlots.
 And, to say the truth, some Parents (worthie to be inaugured¹¹ with [⁹ leaf 39, back.
 the lawrell Crowne of triple follie,) are so buxome to their shame- B.†]
 lesse desires, and so exorable to their prostitute requests, *that* they
 graunt to their too too nice daughters more than they can¹² desire

* leaf 39. The impudencie of Harlottes. B.

² consistyng of B, F.

³ Yea, so F.

⁴ stick E, F.

⁶ or by F.

⁷ then should thei not rage† so farre as thei doe *added in* B, E, F; *but* E F
 have could; †F has excede, *which comes after* far.

⁸ theyr Parents F.

‡ leaf 39, back. What makes youth wicked. B.

^{10—10} beyond all measure B, E, F.

¹¹ for fooles *added in* E, F.

¹² do E, F.

Our remisse
leuitie of Pa-
rents to their
Children.

themselues, taking a singular felicity &¹ surmounting pleasure in
f[ee]ing them ²to go plumed and decked² in the Feathers of
deceitfull vanity.

[5 F 7, back]

Sp. This ouer great lenitie & remisse libertie in³ the education
of youthe, in respect of the euent and successe⁴ in the end, maye rather
be counted an extrem cruelty, than a Fatherly ⁵pitie⁶ of them to-
wards their children; For what maketh them so soone whores, strum-
pets,⁷ and bawdes, as that cockering of them doth?

⁸ what maketh
whores and
strumpets.⁸

What maketh them apt & prone to all kind of naughtynesse but
this? Nothing in the World foe muche; For, giue a wild horse the
libertie of the head neuer so litle, and he will runne headlonge to
thyne and his owne destruction also.

[12 leaf 40. B.*]

So long as a sprigge, twist,⁹ or braunche, is yong, it is flexible
and bowable ¹⁰to any thing ¹⁰a man can desire; but if we tarie till it be
a great tree, it is inflexible and vnbowable. If wax be taken whylest
it is hote, anye character maye be easlye imprinted¹¹; but tarying till it
be hard, it re¹²ceiueeth no printe at all.

So, correct Children in their tender yeres, and you may bow them
to what good lore you will your selfe; but tarie till they be old, than
¹³is it ¹³to late, as experience teacheth daylie.

Netherstocks
of gernsey or
silk.

¹⁴*Philo.* Their neitherstockes, in like maner, are either of filke
gearnsey,¹⁵ worsted, crewell, or, at least, of as fyne yarn, thread, or
cloth, as is possible to be had, [yea thei are not ashamed to weare
hose of all kinde of chaungable colours, as greene, red, white, russet,
tawny, and els what,¹⁶ whiche wanton light colours, any ¹⁷sober chaste
Christian ¹⁸(except for necessitie sake)¹⁸ can hardly, without any ¹⁹suspi-
tion of lightnesse, at any tyme weare; but whatsoeuer is a deformitie
or shame in ²⁰others is an ornament to them that be past all shame.
Then these delicate hosen must bee, B, E, F] cunningly knit and curi-

¹ and farre B, E, F.

^{2—2} decked and plumed B, E, F.

³ of theirs in B, E, F.

⁴ that it bringeth *added in F.*

⁶ loue or pittie B, E, F.

⁷ Harlots *added in F.*

^{8—8} *not in E, F.*

⁹ a twist F.

^{10—10} which way F.

¹¹ in it *added in F.*

* leaf 40. New fashions euery daie. B.

^{13—13} it is F.

¹⁴ *heading in F*:—Netherstockes of women in England.

¹⁵ Iarnsey F.

¹⁶ what not F.

¹⁷ no F.

^{18—18} *not in F.*

¹⁹ any *not in E, F.*

²⁰ to F.

ously indented in euery point¹: wherto they haue korked shooes, pinsnets, pantoffles, and ²flippers, some of black veluet, some of white, some of greene, and some of yellowe; some of spanish leather, and some of English lether,³ stitched with filk,⁴ and imbrodered with Gold and siluer all ouer the foote, with other gewgawes innumerable. All which, if I should ⁵endeuoure my selfe⁵ to expresse, I might ⁶with more⁷ facilitye⁶ number the sands of the Sea, the Starres in the skye, or the grasse vppon the Earth, so infinit and innumerable be their abuses. For weare I neuer foe experte an Arithmetician⁹, ¹⁰or¹¹ Mathematician¹⁰, I weare neuer¹² capable of¹² the¹³ halfe of them, the deuill brocheth foe many new fashions euery day.

Corked shoes, pinsnets, pantoffles, & such like, for women.

[² F 8]

The innumerable fashions of womens attire.

[⁸ leaf 40, back B.†]

Wherefore to their *Author* I leaue them, not omittinge to tell you by the way (¹⁴as an *interim*¹⁴) of a certen kynde of sweete Pride vsed amongest¹⁵ Gentlemen and Gentlewomen in *Ailgna*.

Spud. I haue learned out of the Booke of God, that all Pride is stincking before the face of God; wherefore I greatlye desyre to knowe what abortyue Miscreant this is,¹⁶ for it is some portenteous mishapen monster, I am¹⁷ perswaded.

Pride stinking before the face of God.

¹⁸*Philo.* Is not this a certen¹⁹ sweete Pride to haue cyuet, muske, sweete powders, ²⁰fragrant Pomanders, odorous perfumes, & such like, wherof the smel may be felt and perceiued, not only all ouer the house, or place, where they be present, but also a stones cast of almost, yea, the bed wherin they haue layed their delicate bodies, the places where they haue sate, the clothes, and thinges which they haue touched, shall smell a weeke, a moneth, and more, after they be gon. But the Prophet *Esaias* telleth them, instead of their Pomaunders, musks, ciuets, balmes, sweet odours and perfumes, they shall haue stench and horreur in the nethermost hel. Let them take heed to it, and amend their wicked liues.²¹

[²⁰ F 8, back] The hauing of ciuet, musk, and other perfumes, a sweet kind of Pride.

Esai, Cap. 3.

¹ with quirkes, clockes, open seame, and euery thing els accordingly added in B, E, F.

³ lether not in B, E, F.

⁴ with silke repeated in F. ^{5—5} take vpon me F. ^{6—6} as easily F.

⁷ like B, E. † leaf 40, back. Costly Perfumes and Muskes. B.

⁹ Arithmetician A. ^{10—10} not in F. ¹¹ never so skilfull a added in B, E.

^{12—12} able to recompt F.

¹³ the one B, E, F.

^{14—14} comes after you in B, E, F.

¹⁵ amongst the B, E, F.

¹⁶ may be B, E, F.

¹⁷ am fully B, E, F.

¹⁸ heading in F:—Muske, Ciuet, and sweet powder in England.

¹⁹ certen not in E, F.

²¹ in tyme added in B, E, F.

[¹ leaf 41. B.*]Nosegayes &
posies of flow-
ers worn and
caried abroad.Beware the
Spanish pip.[⁸ G 1]These ¹¹ curious
smelles obnu-
bilat the
spirits &
darken the
sences.Sweet smells
of musks,
cyuet, and such
like, do ²¹ anoy
the spirits.[²² leaf 41, back.
B.†]The vain
gestures &
coynes of
women in the
middest of

And in the Sommer-time, whilst floures be greene and fragrant, yee shall not haue any ¹Gentlewoman almost, no nor yet any droye or puffle in the Cuntrey, but they will carye in their hands nosegayes and posies of floures to smell at; and which is more, two or three Nosegayes² sticked in their brefts before, for what cause I cannot tel, except it be to allure their³ Paramours to catch at them,⁴ wherby, I doubt not, but they get many a flabbering kisse, and, paradeuenture, more freendship besides: they know best⁵ what I mean.

Spud. You wil be thought very straight laced to speake against these thinges, for I haue heard it said, that these⁶ sweet smels⁷ are bothe corroboratiue to the sences, and confortatiue⁸ to the spirits, and which doo viuifie and recreate aswel the body as the minde.⁷

Philo. They are so far from comforting the braines⁹, or lightning¹⁰ the spirits of men¹², that as mystes and exhalations which euaporate from these earthly bodyes, and are drawen vp by the attractiue power of the Sun, Moon, and starres, doo rather¹³ obnubilat¹⁴ and darken the beames of the Sun,¹⁵ not suffering his radiations to disparte abroad¹⁵; So these (in a maner) palpable odors, fumes, vapours¹⁶, smells of these¹⁷ musks, cyuets, pomanders, perfumes, balmes, & fuche like, ascending to the braine, do rather denigrate¹⁸, darken, and obscure the spirit¹⁹ and sences, then either lighten them, or comfort them²⁰ any manner of way. But howsoeuer it falleth out, sure I am they are ensignes of pride, allurements to ²²finne, and prouocations to vice. After all this, when they haue attired them selues²³ in the midst of their pride, it is a world to consider their coyneffe in gestures, their minsednes in woords and speaches, their gingerlynes²⁴ in trippinge on toes like yong goats, their demure nicitie and babishnes, and withall their

* leaf 41. Sweete smelles, hurtfull. B.

² nosegayes not in B, E, F.³ their amorous B, E, F.⁴ and to smell at their breastes added in F.⁵ best not in E, F.⁶ these not in B, F; the for that these in E.^{7—7} doe corroborate the sences, comfort the spirits, and recreate both the body & mynd of man greatly, doe they not so? B, E, F.⁹ braine F.¹⁰ illuminating E; reuiuing F.¹¹ The F.¹² man F.¹³ doo rather not in B; rather not in E, F.¹⁴ obnubilat not in F.^{15—15} not in F.¹⁶ vapours and B, E, F.¹⁷ these not in B, E, F.¹⁸ denigrate not in F.¹⁹ spiritus F.²⁰ by any B.²¹ do not in F.

† leaf 41, back. Looking glasses, the deuils spectacles. B.

²³ thus added in B, E, F.²⁴ gingerlesse B, E, F.

hawtie ftomackes and more than Cyclicall countenances. their fingers are¹ decked with gold, filuer and precious ftones, their wriftes with bracelets and armlets of gold, and other precioufe² Iewels: their hands are³ couered with their fweet wa⁴fhed gloues, imbrodered with gold, filuer, and what not; & to fuch abhominati-
 tion is it⁵ grown, as they muft haue their looking glaffes caryed with them wherfoeuer they go. And good reafon, for els how cold they fee the deuill in them? for no doubt they are the deuils fpectacles to allure vs to pride, & confequently to diftruftion for euer. ⁶and aboue al things they muft⁶ haue their filk fcarffes caft about their faces, & fluttering in the winde, with great taffels at euery end, either of gold, filuer, or filk. But I know wherfor they wil fay they weare thefe fcarfes; namely, to keep them from Sunburning; But I wold afke thefe Nicelings one queftion, wherein if they can refolue mee, then I will fay, as they fay, *that* fcarffes are neceffary, and not flags of pride. Can that thing which is moft glorious & fair of it felf, make any thing foule or ilfauored? the fun is a moft glorious & fair creature, & therfor cannot make them fowler then they are of their own nature. From whence then is it⁸ *that* the Sun burneth them, & altereth their orient colour into woorfer hue? The caufe therof proceedeth from their own genuine corruption and natural imperfection⁹; for no more is their fowlness to be afcribed to the ftelliferous¹⁰ beames of *the* gliftering¹¹ Sun, then *the* ftench of a dead carcaffie may be faid to ¹²come of¹² *the* fun, & not rather of it own corruption & filthines. They bufie themfelues in

their pecok
 fethers.
 Fingers clog-
 ged with
 rings.
 Womens
 trinckets.
 Sweeted
 gloues.
 Loking
 glaffes, the
 deuills specta-
 cles.
 [4 G 1, back]

Silk fcarfes.

A queftion to
 fcarfe werers.

¹ must be B, E, F. ² costly B, E, F. ³ are *not in* B, E, F. ⁵ it is F.

⁶—⁶ *Spud.* The deuill could neuer haue found out a more pestilent euill then this, for hereby man beholding his face, and being naturally giuen to flatter hymself too much, is easely drawen to thinke well of hymself: and yet no man seeth the true proportion of his face, but a counterfaite effigie, and false image therof in the glasse, whiche the Deuill suffereth hym to see, that thereby he maie rise into Pride, and so [so *not in* E, F] offende the Diuine Maiestie. Therefore maie these lookyng glasses⁷ be called the deuils bellowses, wherewith he bloweth the blast of Pride into our hartes: and those that looke in them may be said to looke in the Deuilles arse, whilst he infuseth the venemous winde of Pride into their soules. *Philo.* * Then must thei B, E, F. * *Heading in* F:—Scarffes and Maskes in England.

[Looking-glasses
 the deuils
 bellowses. E, F.]
 [7 leaf 42. B.†]

† leaf 42. Silke Scarffes in Ailgna. B.

⁸ it is F. ⁹ prauitie F. ¹⁰ splendent F. ¹¹ glistering *not in* F.
¹²—¹² proceed of B, E, F.

[¹ G 2]
[³ leaf 42, back.
B.*]

Visors or
inuisories of
veluet to ride
abrode in.

Sues voluta-
bris versantur.

[† side-note here
in B.]

† The first
finders and
inuentors of
new fashions
are culpable of
all the euil
that commeth
by them.

[¹⁹ leaf 43. B.†]

[²⁰ G 2, back]

A vaine
excuse.

preferuing the beautie of their bodyes, which lasteth but for a time, & in time ¹is cause of his ²own corruption, & which, ³in effect, is nothing els then ⁴putrification it self, & a dunghil couered with white & red; but for *the* beautie of *the* soule they care nothing at all. When they vse to ride abroad, they haue ⁵inuisories, ⁶or ⁵⁷visors made of veluet, ⁸wherwith they couer all their faces, hauing holes made in them against their eyes, whereout they look. So that if a man, that knew not their guise before, should chaunce to meet one of them, hee would think hee met a monster or a deuil; for face hee can see ⁹none, but two brode holes against her ¹⁰eyes with glasse in them. Thus they prophane *the* name of God, & liue in al ¹¹kinde of voluptuousnes & pleasure, wursse then euer did the hethen.

Sp. What think you, are not the inuentors & first finders out of these new toyces & dyuelish deuices, in great daunger, and partakers with them of the euill committed?

Philo. It cannot be but the Inuentors of these new toyces are in great daunger before God, as they who shall render accounts to god, not only for the inuention of them, but also for the euil committed by them. For whosoever is author of any euil must needs answer for the euil. And surely *the* authors ¹²of these newfangles are ¹³not vnworthy ¹³to be canonized faints when the yeere of *Iubilie* commeth (I meane faints of sathan); for ¹⁴there is no ¹⁴deed so flagitious, no ¹⁵fact ¹⁶so dangerous, ¹⁷nor any ¹⁷thing ¹⁸so hainous, which ¹⁹with alacritie is not plausibly committed for the ²⁰maintenance of these Diuelish toyces and deuices: And albeit that the Persons themselues who offend this way shal dye in their finnes, their owne blood being powred vpon their owne heads, yet the *Authors* of these new toyces, wherthorow they offended, shalbe gilty of their deathes, and surely answer for their destruction in the day of the Lord.

Spud. But say they, 'if I make them not, an other wil, & it is as good for me to make them as an other; & it is my lyuing; wherfore

² it B, E, F. * leaf 42, back. Veluet Visours to ride with. B.

⁴ but E, F. ^{5—5} not in B, E. ⁶ masks F. ⁷ and F.

⁸ (or in my judgement thei maie rather be called inuisories) added in B, E, F.

⁹ shew F. ¹⁰ their E, F. ¹¹ all in B, E. ¹² author F.

^{13—13} worthy F. ^{14—14} what B, E, F. ¹⁵ what B, E, F. ¹⁶ attempt F.

^{17—17} or what B, E, F. ¹⁸ fact F.

† leaf 43. A Caueat for Artificers. B.

I am difcharged of blame, if I make them (being commaunded) with fweat of my face, and with trauaile and paine to get my lyuing.'

Philo. We are commaunned (*sic*), indeed, to get our lyuing with the fweate of our face; but how? Not in doing thofe things which are euill of themfelues, and alfo drawe and intice others to euill, but in things lawful and good,¹ & which induce to goodneffe.² And to fay 'others will make them, if I³ do not,' no more excufeth them of offence,⁴ than for a Murtherer or⁵ Thief to fay, if I had not robbed, or killed this man, another wold, difchargeth him from the penaltie of the iudiciall⁶ lawe⁷ to be inflicted againft⁸ him.⁷ Is it lawfull for vs to do euill becaufe others do it? Or dooth the wickednes of an other delyuer me⁹ from blame, if I¹⁰ commit the fame offence? no, nothing leffe. Wherefore let Taylers and Artificers be¹¹ware how¹² they eyther inuente or make thefe new deuyces and Dyuelifh fashions euery day: And being requested to make them, if they perceiue them¹³ tende to vice, and¹⁴ allure to finne, let them refufe them in the name of God, more tendering the faluation of many, than the priuat commoditye of themfelues alone: which thing, if euery one wold do, he fhould delyuer his own foule, & fupport an infinit number from falling into the gulfpe of finne; and fo in fhort tyme thefe new toyces, fond deuyces, and childifh babelries (new fashions I fhould fay) wold foone vanifh away and come to naught¹⁵: which God graunt may¹⁶ once be feene¹⁶!

We are bound to get our lyuing in well doing, not in euill doing.

A caueat to Artificers that inuent new fashions.

[¹¹ leaf 43, back. B.†]
[¹² G 3]

[A caueat for Tailours and Artificers. F.]

¹⁷*Spud.* Did the women of the former world attire themfelues in fuche forte as thefe women do?

Philo. The Women of the former age, you may be fure, neuer appareled themfelues like one of thefe. But leaft you fhould thinke that *the* Godly onelie lyued thus aufterly, you fhall heare how litle the very hethen and barbarian Women haue, and do at this present, efteme of apparell; as *Stuperius* witneffeth, whose words are thefe,

[Heathen women despise dress.]

¹ honest F.

² godlinesse E, F.

³ they B, E, F.

⁴ before God *added in* F.

⁵ or a F.

⁶ *not in* F.

^{7—7} or guilt of the fact F.

⁸ upon B, E.

⁹ vs E, F.

¹⁰ we E, F.

† leaf 43, back. Mans faluation to be regarded. B.

¹³ to *added in* E, F.

¹⁴ and to F.

¹⁵ naughe (*sic*) F.

^{16—16} come to passe E, F.

¹⁷ *heading in* F: The meane attire of both Heathen and other Women in olde time.

82 Wommens habit, in other cuntries. The Anatomie

[Egyptian and other heathen women are modest in dress.]

speking of the Egiptian women : “ *Vestimenta sciunt nec noua pristinis mutare, verum semper his in cultibus gaudent perpetuo tempore congregi, quascunque gentes hunc per orbem visitent* ; Which may be thus turned into English verse :

[¹ G 3, back]

¹ *The Egiptian Matrones neuer vse*

Their fashion² of attyre to change,

[³ leaf 44. B.*]

³ *But euer keep one forme to chuse,*

Although they visite Nations strange.

AND as all Writers doo affirme, all the Women there indifferently go with their haire hanging downe, with a broade hat vppon their heads, and other attyre as playne as the rest, soo farre are these People from Pride, and hunting after strange fashions as our Women doo.

[The meannes of other Nations in attyre. B, E, F ; *with maners for meannes.*]

The Women of *Affrica* are witnessed, by the same *Stuperius*, and others, to be so farre from affecting⁴ strange fashions, or curiosity in aparel, that they cloth themselues, in a manner, all ouer *ferinis pelli-bus*, with beasts skinner, fures, and such like. And this they think so riche attyre, as they vse it altogether when they celebrat their festiual solemne daies, or when they go abroad to be seene.

The *Brafilian* Women esteeme so litle of apparell also, as they rather chose to go naked (their secret partes onely being couered) then they wold be thought to be proud, or desirouse of such vanities.⁵

The *Cantabrian* Women likewyse, with many others,⁶ do the same.

[German women dress plainly.]

[⁷ G 4]

In High *Germany*, the Women vse in effect one kind of apparel or habite, without any difference at all, nothing like other Nations delighting in new fangles,⁷ yea, the wiues there are so far from pride that they will not disdaine to carie all their househould stuffe, and other trinckets,⁸ about with them vppon their backs in tyme of extremitie.⁹ These¹⁰ Mayds & Virgins go very plain, with kerchers only on their heads, their¹¹ haire hanging down behinde, in token of Virginitie.

[¹¹ leaf 44, back. B.†]

Thus, you see, euery Nation, how barbarous foeuer, are much inferiour to the people of *Ailgna* in pride & excesse of apparell ; and

² fashions F.

* leaf 44. *Wommens habit, in other Countries.* B.

⁴ affecting of E, F.

⁵ vanity F.

⁶ other F.

⁸ supellectiles E, F.

⁹ necessity F.

¹⁰ Their B, E, F.

† leaf 44, back. *Brutish Attire not commendable.* B.

yet these examples I alledge not to th' end I wold wish all others to vse *the* same, or *the* very like brutish¹ kind of auster² habite, but to shew how farre they be from Pride, & how much the other be wedded to *the* same. And as for the vertuous, & godly christian women: from the beginning of the world they haue so litle cared for the vain glory of apparell, & so litle (or rather nothing at al) were they acquainted therwith, as they hunted for nothing els so much as for the ornaments of the mind, as wisdom, continency, chastitie, & true godlynesse, thinking the same bewtie sufficient. They counted it great shame to cloth their bodies with sumptuous apparel, & their minds to be naked, & voide of true vertue. So, if these women wold seek after *the* bewtie of *the* mind, they wold not affect apparell so much; for if they be faire in body alredy, than need they not gorgeous apparel to make them fairer: & if they be deforme³ in body, it is not *the* apparell⁴ that can make them fairer. And either their bewtie consisteth in them, or in their apparel: If in them, than not in the Apparell, & so it is meere foolery to were them; And if in apparel, than not in them, and so cannot the garments make them fayre whome God & na⁵t^{ure} hath made otherwise: wherfor look in what shape, forme, or condition, euerye one is created by God, let him content himselfe with the same, without any alteration or chaunge, with praise to his Creator.

[The contempt of apparell of the former age. B, F.]

[4 G 4, back]

[5 leaf 45. B.†]

Spud. They hold (notwithstanding) that it is the pride of the heart, which God so much hateth and detesteth.

Philo. It is verie true that God punisheth the pride of the heart with eternal damnation (if they repent not), for he will be serued and obeyed either with the whole man, or els with none. Than, if he punish the pride of the heart with euerlasting damnation, he must needs (in iustice) punish the pride of Apparell with the like, being booth ioyned in one predicament of sinne, and the pride of apparell much more hurting before the world than the other.

Pride of the heart.

Pride of apparel equiualet with Pride of the heart.

Also it is manifest that the pride of apparel riseth first from the corruption of the heart, as the effects from the cause, the fruite from the roote of the tree: than, if the pride of *the* heart which, notwithstanding it hurteth not outwardly, but is secret betwixt God and him-

¹ sauage F.

² not in F.

³ deformed F.

† leaf 45. Pride of the harte, and of Ap[parell]. B.

[¹ G 5][Pride of apparell
more damnable
than pride of
heart.][² leaf 45, back,
B.*]Examples of
God his
punishments
executed
vpon them
that offended
in Pride in all
ages.[¹⁰ G 5, back][¹⁴ leaf 46. B.†][The Tower of
Babel.]

¹felfe, be damnable in it owne nature before God, than muſt it needs be that the Pride of apparell (which ſheweth its ſelfe to the world, both offenſiue to God, and hurtfull to man, and which alſo is the fruite of the pride of the heart, and throweth almoſt as many as behold it, at leaſt as many as followe it, into the deep dungion of hell,) is ²much more pernicious and damnable than the other.

Spud. Hath the Lord plagued this finne of pride with any notable torture³ or puniſhment euer from the beginning of the World vnto this day, or hath he ⁴omitted the reuenge therof⁴ as a thing of ſmall force, or ⁵importance?

⁶*Philo.* Moſt fearfull plagues and dreadfull iudgements of God haue in all ages beene powred vpon them that offended herein, as all Hiſtories, both holy and prophane, do beare record. For prooſe wherof I will geue you a taſte but of a few, wherby may appeare how wonderfully the Lord, in all ages, tymes, kinreds, & peoples, hath puniſhed thoſe that thorow pride (like wicked recusants⁷ and back-flyders from God) haue rebelled againſt his maieſtie. The deuill, who before was an Angell in Heauen, arrogating to himſelfe the imperial thronae of the maieſty of God, was caſt downe into the depth⁸ of Hell, burning with fire⁹ and ſulphur for euer.

Adam, defiring to be a God (for the ſerpent ¹⁰tould him, he ſhould be as God, knowing both good & euill), was for the fin of Pride throwne downe to the bottome of Hell, & not onely he but all his poſteritie to the end of the World. The hoaſt of *Core*, *Dathan*, and *Abiram*, for their exceding pride in ſtirring vp mutenie,¹¹ ¹²rebelliſh againſt their lawfull Magiſtrate, were ſwallowed vp¹³ quick into hell, the earth opening her mouth & deuouring them, ¹⁴with all their complices whatſoeuer. The People of *Babylon*, intending to builde a tower, whoſe top ſhould ¹⁵tutche the Skye,¹⁵ thinking that if God ſhould drown the world againe with water, they would be ſure inough on the toppe of their high turrets; yea, they intending¹⁶ to

* leaf 45, back. Gods punishments for Pride. B.

³ plague F.^{4—4} passed it ouer F.⁵ force or *not in* F.⁶ heading in F:—Pun[i]shments of pride in all ages.⁷ runnagats F.⁸ lake E, F.⁹ brimstone B.¹¹ mutinies F.¹² and rebellious B; and rebellion E; and rebellions F.¹³ up *not in* E.

† leaf 46. Punishments for Pride. B.

^{15—15} reach the heauens F.¹⁶ intended F.

fit with God himfelfe (if need weare) weare all confounded, and a diuerfe language put into euery mans mouth, that none knew what an¹ other fpake. And thus were they forced to leaue there building, and difperfed themfelues abroad vppon the face of the earth, wherof² fprang the firft diuerfitie of languages in the world. Wherefore when we heare any language fpoken we³ know not, it may be a *memorandum* to⁴ vs to put vs in minde of our Pride, which was the caufe therof.

A memoran-
dum.

Goliah, the great Gyant, the huge Cyclops, and fworne enemy to the Children of *Ifraell*, for his pride againft the Lord was flaine by *Dauid*, the fait[h]full Seruaunt of the Lord.

⁵ *Antiochus*, intending to ouerthrowe and facke *Ierufalem*, to fpoile the Sanctuarie and Temple of the Lord, and to kill the people of God, was for his pride ouerturned in his chariet, ryding thetherward, his belly bruft,⁶ and filthy wormes crawled⁷ out moſte lothſomly; and, in fine, beganne ſo to ſtinke and ſwell,⁸ as neither his Seruants, nor he himfelfe, cold abide his owne fauoure; and thus ended his lyfe in great miſerie and wretchedneſſe.

Antiochus.
[⁵ G 6]

*Nabuchodonofor*⁹ was for his pride caſt out of¹⁰ his Kingdom, and¹¹ forced to eat graſſe with wild beaſts in the wilderneſſe.

Nabuchodo-
noſor. Daniel 4.
[¹⁰ leaf 46, back
B.†]
K. [Saul.]

King *Saule*, for his pride and diſobedience, was depofed of his principallitie and Kingly regimēte, and in the end ſlewe him ſelf on mounte *Gelboe* moſt deſperately.

Sodoma and *Gomorrah* were both deſtroyed with fire & brimſtone from heauen for their ſin of pride & contempt of the Lord. All the world in the daies of *Noah* was drowned with¹² vniuerſall deluge for pride & contumacy of heart.

King *Hexekiahs*¹³ for his pride in ſhewing to the Ambaſſadors of the king of *Babylon* all his treaſure (for he ſent Meſſengers vnto him with giſte¹⁴ & lettres, congratulatorie¹⁵ for the recouerie of his helth) loſt al his iewels, treſures, & riches, with his owne¹⁶ ſonnes alſo, being transported captiues into *Babilon*. K. *Dauid*, for his pride in numbring the people contrary the wil of god,¹⁷ was greuouſlie pun-

² Reg. Cap. 20.

[¹⁷ G 6, back]

¹ an *not in* E, F. ² and hereof F. ³ that we B, E; that me (*sic*) F.

⁴ vnto F. ⁶ burſting B, E, F. ⁷ crawling B, E, F. ⁸ ſmell E, F.

⁹ Nabuchadnezar F. † leaf 46, back. Proude Kynges puniſhed. B.

¹¹ and and (*sic*) F. ¹² with an B, E, F. ¹³ Ezekiah F.

¹⁴ giſtes F. ¹⁵ reioycing *added in* F. ¹⁶ owne *not in* B, E, F.

² Samuel 1, c.
24, Ver. 15.

ished, and threescore and ten thousand of his People flaine with a greuous pestilence for the same.

The proude
Pharisey.

King *Pharao*, for his pride against the Lord (for he thought himselfe a God vppon the Earth, and therefore asked he *Moyfes*, in derision, who is the Lord?), was drowned in the read Sea with all his hoast. The proude *Pharisey*, iustifying himselfe, for his pride was reprobued of the Lord, and reiected.

K. Herode.

[¹ leaf 47. B.*]

King *Herode*, for attiring himselfe in sumptuous aray & not ascribing glory to the ¹Lord, was stricken² dead by an Angel, and wormes consumed his flesh immediatly. Al these, with infinit millions moe in al ages, haue perished thorow pride; and therefore let not this people think that they shall escape vnpunished, who drinke vp pride as it weare sweet wyne, feede vppon it as vppon delicious meats, and wallowe in it as a³ filthie fwyne doth in the dirtie⁴ myre. will the Lord punish his peculiare people and elect vessels, and let them goo free?

God his Plagues
are prepared, if
we repent not.

[⁶ G 7]

Wherefore I wold wyshe them to be warned, for it is a terrible thing to fall into *the* hands of God, who is a consuming fire & a fearfull God. His bowe is bente, his arrowes of iudgements⁵ are drawn to the head, his fire is kyndled, his wrath is gone out, & ready to be powred vppon the contemners of his lawes. Tempt not the Lord any longer; prouoke not⁶ his wrath, exasperate not his iudgements towards thee; for as mercy proceedeth from him, so doth iustice also; And, be sure of it, he payeth home at the last. For as in mercie he suffreth no good deed to be vnrewarded, so, in his iust iudgmente, there is no wickednes⁷ which he leaueth vnpunished. And yet, notwithstanding, their wickednesse and pride is such as stincketh before the face of God, and maketh the Enemies to blaspheme and speake euill of the wayes of the Lord: for, say they, the men of *Ailgna* are wicked & licentious⁸ in all their wayes, which easily appeareth by their apparell & ⁹new fangled fashions euery day inuented. The beastly Epicures, the Drunkards & swilbowles, vppon their ale benches, when their heads are intoxicat with new wine,¹⁰ wil

[⁹ leaf 47, back.
B.†]

* leaf 47. Gods iudgements for Pride. B. ² stricken F. ³ a not in E, F.

⁴ dirtie not in F. ⁵ iudgement F. ⁷ without repentance added in F.

⁸ dissolute F. † leaf 47, back. Our liues, a slaunder to the Gospell. B.

¹⁰ and strong drinke added in F.

not ftick to belch foorth and fay, that the inhabitantes of *Ailgna* go brauelye in Apparell, chaunging fashions euerie daye, for no caufe fo much as to delight the eyes of their harlots¹ withall, and to inamoure the mindes of their flefhly paramours. Thus be this People a laughing ftock to all the world for their pride, a flaunder to the word of God & to their profeffion, fcandalles to their brethren, a dishonor and reproch to the Lord, and very caterpillers to themfelues in wafting and confuming their goods and treasures vppon vanyties & trifles.

Our new fangles and toies are occasions why all nations mocke and floute vs.

Our lyuing a flaunder to the truth.

[² *Spud.* I perceiue thefe are nice dames, I pray you what exercifes followe thei, for the moſte parte beyng thus clothed in their robes, and how doe thei ſpende the tyme? For I ſtand in doubt thereof?³

Philo. You neede not to doubt. For thei ſpend their time very well, I warrant you, and to their owne contentation.⁴ For ſome of them lye in bed (I will not faie with whom) till nine or tenne of the clocke every mornynge; then, beyng rouzed forth of their dennes, thei are twoo or three howers in puttyng on their Robes, which beeyng⁵ doen, thei go to dinner, where no delicates either of wines or meates are wanting. Then their bo⁶dies beeyng fatiffied, and their heades pretely mizzed with wine, thei walke abroad for a time, or els confer with their familiars (as women you know are talkative enough, & can chat like Pies) all the world knoweth it. Thus ſome ſpende the daie till ſupper tyme, and then the night, as before. Other ſome ſpende the greateſt parte of the daie, in fittynge at the doore, to ſhewe their braueries, to make knowne their beauties, to beholde the paſſengers by, to viewe the coaſt, to ſee fashions, and to acquainte themfelues with the braueſt fellowes: for if not for theſe cauſes, I ſee no other cauſes why thei ſhould fitt at their doores, from Mornynge till Noone (as many doe) from Noone to Night; thus vainly ſpendyng their golden daies in filthie idleneſſe and finne. Againe, other ſome being weary of that exerciſe, wil⁷ take occaſion (aboute vrgent affaires you muſt ſuppoſe) to walke into the Towne; & leaſt any thing

[The great paynes that theſe gentlewomen take. E.]

[leaf 48. B.†]

[Exerciſes and practiſes of the gentlewomen of Munidnol. B. E.]

¹ whoriſh mates F.

² From here to p. 89, l. 24, is from B: it's not in A. Heading in F:—The dayly exerciſes of the Women of England.

³ they ſcarſe ſpend it wel *inſtead of* thereof F.

⁴ contentments F.

⁵ beeyng *not in* F.

† leaf 48; no head-line B. E has Hand baſkets clokes to ſinne.

⁷ wil *not in* E, F.

[This page is
not in A.]

[Hand baskets
clokes to
sime. E.]

[might bee gathered, but that thei goe about fereous matters indeede, thei will¹ take their baskets in their hands, or vnder their armes; vnder which pretence, pretie conceites are practized, and yet maie no man faie blacke is their eye. But if al other waies faile them, yet haue thei one which be sure will speede.

Spud. What waie is that, I praie you declare vnto me.

[³ leaf 48, back.
B.*]

[Garden in the
fieldes no better
then the
Stewes. E.]

²*Philo.* Seyng you are so desirous to knowe I will tell you. In the Feeldes and Suburbes³ of the Cities thei haue Gardens, either palled, or walled round about very high, with their Harbers and Bowers fit for the purpose. And leaft thei might bee espied in these open places, they haue their Banquetting houses with Galleries, Turrettes, and what not els therin sumptuously erected: wherein thei maie (and doubtlesse doe) many of them plaie the filthie persons. And for that their Gardens are locked, some of them haue three or fower keyes a peece, whereof one they keepe for themselues, the other their Paramours haue to goe in before them, leaft happely they should⁴ be perceiued, for then were all their⁵ sporte dasht. Then to these Gardens thei repaire when thei list, with a basket and a boy, where thei, meeting their sweete hartes, receiue their wished desires. These Gardens are exelent places, and for the purpose; for if thei can speak with their dearlynges no where els, yet there thei maie be sure to meete them, and to receiue the guerdon of their paines: thei know best⁶ what I meane. But I wishe them to amende, for feare of Gods heaue wrathe in the daie of vengeaunce.

[Gardens, places
of baudry. B, E.]

Spud. Why? doe you condemne the vse of Gardens⁷ and houses⁷ then altogether?

[⁹ leaf 49. B.†]

[Euery thing
abused, is not to
be remoued, but
the abuse to be
taken away
onely. E.]

Philo. No nothyng leffe. For I knowe they bee very healthful, comfortable, and holsome for mans bodie, and suche thynges, as the vse whereof we can⁸ not lacke. But I condemne these abuses, these corruptions, and enormities there vsed,⁹ and I pray God thei maie be reformed. There is no thyng so good but it maie be abused: yet I am not so precise that I would haue the thyng remoued for the abuse, but the abuse to be taken awaie, whereby the thyng it self is made

¹ will not in E, F. ² heading in F:—Gardens in Englande.

* leaf 48, back; no head-line B. E has Gardens places of baudrie.

⁴ might F. ⁵ the F. ⁶ best not in E, F. ⁷—⁷ and garden houses F.

⁸ can we F. † leaf 49; no head-line B. E has Women good and badd.

[worfe. Nor I speake not againſt the good and Godly women, for I knowe there bee a greate number,—and the Lorde increaſe the number of them that are chaſt, wiſe, ſober, continent, and verteous Matrones, and voyde of all theſe corruptions!—But againſt thoſe light, leaude,¹ and incontinent Harlottes (as it is well knowne there bee too many) that runne to thoſe places, as faſt as euer did the brothelles to the Stewes. And truly I thinke ſome of theſe² places are little better then the Stewes and Brothell houſes were in tymes paſt: I beſeeche the Lorde to make³ them cleane, either with the Oliue braunch of his mercie, or with the broome⁴ of his iudgement, that this wickedneſſe maie be doen⁵ awaie.

[This page to l. 24, is not in A.]

[I denounce the lewd Harlots, not the virtuous Matrons.]

Spud. Are theſe⁶ nice Dames, gentle, ſober and diſcite, or otherwiſe, giuen to chiding, braulyng, and vnquietneſſe: For thei ſhewe themſelues abroad (by reporte) as though butter would not melt in their mouthes.

Philo. There are ſome, ſober, wiſe, gentle, diſcite, and verteous Matrones, as any be in al the worlde. And there be other ſome (yea *maior numerus*) that are neuer well, but when thei be, either brawlyng, ſcoldyng, or fightyng with⁷ ſome⁸ of their houſholde⁹: and ſuche deuilles, as a man were better to be hanged then to dwel with them. But becauſe I haue ſmall experience hereof¹⁰ my ſelf; ¹¹but onely by¹¹ reporte of them that haue made triall thereof themſelues, I will ſaie no more, committyng them ouer to the Lorde, to whom thei either ſtand if thei doe well, or fall if thei doe euill. B, E, F.]

[Women good and bad, but the greater number naught. E, F.]
[⁸ leaf 49, back. B.*]

Spud. Seeing that by diuine aſſiſtance you¹² haue now finiſhed your tractation¹³ of the Apparell of *Ailgna*,¹⁴ ſhew me (I pray you) what other abuſes be there vſed; for I am perſwaded that pride, the Mother of all¹⁵ finne, is not without her Daughters of finne¹⁶ ſemblable to her ſelfe.

[¹² G 7, back]

¹ lewd F. ² thoſe F. ³ ſweep E; purge F. ⁴ ſharpe rod F.

⁵ put F.

⁶ thoſe F.

⁷ eyther with F.

* leaf 49, back. Horrible whordome in Ailgna. B.

⁹ or ſome others *added in* F.

¹⁰ therof E, F.

^{11—11} ſaue onely by the E, F.

¹³ diſcourſe F.

¹⁴ *This is always printed* England in F.

¹⁵ all *not in* B, E, F.

¹⁶ of ſinne *not in* B, E, F.

The horryble vice of Whordome in Ailgna.

Whordome in
Ailgna too too
rife.

Vain and vn-
godly reasons
pretending
that whor-
dome is no
sinne.

[5 leaf 50. B.†]

Oh wicked
Lybertynes !
[8 G 8]

[Those that
make whoredome
lawfull, are
worsen then
Deuills. E.]

Philo. THE horryble vice of Whordome also¹ is ther too too much frequented, to *the* great dishonor of God, the prouoking of his iudgements against them, the staine and blemish of their profession, the euill example of all the world, and finally to their owne damnation for euer, except they repente.

Spud. I haue heard them reason,² that mutuall coition betwixt man and woman is not so³ offenseu before God; For do not all Creatures (say they) as wel *reptilia terræ* as *volatilia Cæli*, the⁴ creping things vpon the earth, as the⁴ flying⁵ Creatures⁶ in the aire, and all other Creatures in generall, both small & great, ingender together? hath not nature and kynd ordained them so? & geuen them members incident⁷ to that vse? & doth not *the* Lord (say they) (as it were with a stimule or prick, by his mandat, saing *crescite & multiplicamini & replete terram*: increase, multiplie & fill the earth,) stirre them⁸ vp to the same? Otherwyse the World wold become barren, and soone fall to decay: wherefore they conclude that whordome is a badge of loue, a cognizance of amitie, a tutch of lustie youth, a frendlie daliance, a redintegration of loue, and an ensigne of vertue,⁹ rather meritorious than damnable: these, with the like, be¹⁰ *the*¹¹ exceptions¹⁰ ¹² which I haue hard them many times to obiect¹³ in defence of their carnal pollutions.

Philo. Cursed be those mouths that thus¹⁴ blaspheme the mightie God of *Israell* and his sacred word, making the same, clokes to couer their sinne withall: ¹⁵ worse are they¹⁵ than Lybertines who thinke all things lawfull, or Atheistes who denie there is any God. The diuells themselues neuer finned so horribly nor erred so grossely as these (not Christians, but dogges) do, that make whordom a vertue and meritorious: but because you shal see their deceptions displayed & their damnable abuses more plainly discouered, I will reduce you to *the*

¹ also *not in* F.

² reason thus B, E, F.

³ so much F.

⁴ the *not in* F.

† leaf 50. Libertines defend whordome. B.

⁶ Creatures *not in* F.

⁷ proper F.

⁹ good will B, E, F.

^{10—10} their ridiculous reasons F.

¹¹ their childishe B, E.

¹² and friuolous obiections *added in* B, E.

¹³ pretende B, E; alleadge F.

¹⁴ dare to *added in* B; care *in* E; do *in* F.

^{15—15} Thei are much worsen B, E, F.

first institution ¹ of this Godly ordenance of matrimony. The Lord our God, hauing created all things in Heauen, earth or Hell whatsoeuer, created of euery sex two, male & female ² of both kindes ²; and last of al other creatures he made man after his own likenesse & similitude, geuing him a woman, made of a ribbe of his own body, to be his ³ companion, & comforter ⁴; & lincking them together in the honorable state of ⁵ venerable wedlocke, he blessed them both, saying 'crescite, multiplicamini & replete terram'; Increase, multiplie, & replenish the earth: wherby it is more than apparent that the Lorde, whose name is *Iehouah*, the mightie God of *Israell*, is the Author of Godly matrimony, instituting it in the tyme of mans innocency ⁶ in *Paradise*; and that, as mee seemeth, for foure causes. First, for the auoydaunce of whordom; Secondly, for the mutuall comforte & consolation that the one might haue of the other in all aduersities & calamities whatsoeuer: Thirdly, for the ⁷ procreation and Godly ⁷ propagation of Children in the feare of the Lord, that both the world might be increased therby, and the Lord also ⁸ in them glorified. ⁸ And, fourthlie, to be a figure or type of our spirituall wedlocke betwixt Christ and his church, both militant and triumphante. This congreffion, and mutuall copulation, of those that be thus ioyned together in the Godlye state of blessed matrimony is pure virginitie, and allowable before God and man, ⁹ as an action wherto the Lorde hath promised his blessing thorow his mercy, not by our merite, *ex opere operato*, as some shame not to say. All other goinges together and coitions are damnable, pestiferous, and execrable. So, now you see that wheras the Lord saith 'increase, multiplie, & fill the earth,' he alludeth to those that are cheyned ¹⁰ together ¹¹ in the ¹² Godly state of ¹² matrimonie and wedlock, and not otherwyse: For to those that go together after any other forte, he hath denounced his curse and wrath for euermore, as his alfauing word beareth record. And wheras they say that all creatures vppon the Earth do ingender together, I graunte it is true; But how? *in suo genere*, in their owne kinde. There is no

The first institution of matrimonie. [¹ leaf 50, back. B.*]

Gene. 2.
Mat. 19.
Marc.
Luc. 16.
1 Cor. 6.
Ephe. 5.

[⁵ G 8, back]

1. Marriage instituted for 4 causes. 2.

3. [Procreation.]

4. [As type of Christ and his Church.]

[⁹ leaf 51. B.†]

All mutuall copulation except mariage is vnlawfull. [¹¹ H 1]

How all creatures do goe together in their kinde.

* leaf 50, back. Gods curse for Whordome. B.

²—² not in E, F.

³ a for his E, F.

⁴ vnto him added in E, F.

⁶ in concency A; innocencie B, E, F.

⁷—⁷ not in B, E, F.

⁸—⁸ be glorified in him E, F. (be not in F.)

† leaf 51. Fidelitie in married couples. B.

¹⁰ linked F.

¹²—¹² state of godly F.

The fidelitie of
vnreasonable
creatures in
marriage one
towards an
other.

[⁶ leaf 51, back.
B.†]

[⁹ H 1, back]

How much
the Heathen
haue detested
whoredome.

Sundry pu-
nishments of
whoredome
amongst the
Heathen.

creature creeping on the earth, or flying in the aire, how irrationable
foeuer, that dooth¹ degenerate as man dooth, but keepethe the same
state and order wherein they were made at the first; ²and so² if man
did, he should not commit³ abhominable whordom and filthie sinne
as hee dooth. It is said of those that write *de natura animalium*, that
(almost) all vnreasonable beasts and flying fowles, after they haue
once linked and vnited them selues together to any one of the same
kinde, and after they haue once espoused them selues the one to the
other, wil⁴ neuer after⁵ ioyne them selues with any other, til the one
be dissolued from the other by death. And thus they keepe the knot
of matrimonie inuio⁶lable to the end. And if any one⁷ chaunce to
reuolte, and go together with any other, during the life of his first
mate, al the rest of the same kind assemble together, as it were in a
council or parliament, and either kil or greeuously punish the adul-
terer or adulteresse, whether [so]euer⁸ it be; which lawe I⁹ would
God were amongst Christians established. By all which it may appeer
how horrible a sinne whoredome is in nature, that the very vnreason-
able creatures doo abhorre it. The Heathen people, who know not
God, so much lothe this stinking sinne of whoredome, that some burne
them quick, some hang them on gibbets, some cut off their heds,
some their armes, legs and hands; some put out their eyes, some
burne them in the face, some cut of their noses, some one parte of
their bodye, some another, and some with one kind of torture, and
some with another; but none leaueth them vnpunished: so that we
are set to schoole to learn our¹⁰ first rudiments¹⁰ (like yung Nouices or
Children scarce crept out of the shel¹¹) how to punish whoredome, euen
by the vnreasonable creatures, and by the heathen people¹² who are
ignorant of the deuine goodnes. ¹³*God be merciful vnto vs* / ¹³

Spud. I pray you rehearse some places out of the woord of God,
wherin this cursed vice of whoredome is forbidden, for my better
instruction.

Philo. Our Sauour Christe, in the eight of *Iohn*, speaking to the

¹ doeth so B, E, F. ²—² whiche thing B, E, F. ³ commit such E, F.

⁴ thei wil B, E, F. ⁵ after *not in* B; *follows* themselves *in* E, F.

† leaf 51, back. The Heathen detest whoredome. B. ⁷ one *not in* B, E, F.

⁸ soeuer B, E, F. ¹⁰—¹⁰ A. B. C. *in* F. .

¹¹ swadling cloathes F. ¹² people themselues B, E, F.

¹³—¹³ *not in* B, E, F.

woman whom the mali¹cious *Iewes* had apprehended in adulterie, bad her go her way, and fin no more. If it had not been a moſte greeuous fin, he would neuer haue bid her ²to fin therein² no more.

³In the fiſt of *Mathew* he ſaith, 'Who ſo luſteth after a woman in his hart, hath committed the faſt alre dy, and therefore is guiltie of death for the ſame.' To the *Phariſes*, aſking him whether a man might not put away his wife for any occaſion? *Chriſte* answered, 'for no cauſe, ſaue for whordome onely'; inferring that whordome is ſo hainous a finne, as for the perpetration thereof it ſhalbe lawful for a man to ſequeſter⁴ him ſelf from his owne wife, and the wife from her owne huſband. The Apoſtle *Paul* ſayth, 'know you not that your bodyes are the members of *Chriſte*? ſhall I then take the members of *Chriſte* (ſaith he), and make them the members of an whore? *God forbid!* knowe yee⁵ not that he who coupleth him ſelf with a⁶ harlot is become one body with her?' 'flee⁷ fornication (ſaith he), therefore, for euery finne that a man committeth is without the body, but who committeth fornication, finneth againſt his owne body.' And in an-other place: 'knowe you not that your Bodyes are the temples of the holy ghoſt, which dwelleth within you? And who ſo deſtroyeth the Temple of God, him ſhall God deſtroy.'

In an other place he ſaith: 'be not deceiued, for neither Whoremonger, Adulterer, Fornica⁸tor, inceſtuouſ perſon, nor ſuch like, ſhall euer enter into the kingdome of heauen.' Again, '*Coniugium honorabile eſt inter omnes*: ⁹Mariage is honorable amongſt all men, and the bed vndeſiled; but whooremongers and adulterers, God ſhall iudge.' In the Reuelation of Saint *Iohn* it is ſaid, that they who were not deſiled with women doo waite vpon the Lamb, whetherſoeuer he goeth. The Apoſtle *Paul* willeth vs to be ſo far from fornication, that it¹⁰ be¹¹ not once named amongſt vs, as becommeth Saints; with infinit ſuch places, which for breefneſ¹² I omit, referring you in the olde Teſtament to theſe and ſuch like¹³ places, namely, the 20 of *Exodus*, 20 of *Leuiticus*, ¹⁴*Deutronomie* 22, *Deutro.* 27, 2 *Reg.*¹⁴ 11,

Testimonies
out of the
woord of god
wherin whor-
dome is forbid.

[¹ leaf 52. B.*]

[³ H 2]

Mat. 5.

Mat. 19; Mat.
10; Luc. 16.

1 Cor. 6.

[The Bible
againſt whore-
dom.]

[⁸ leaf 52, back.
B.†]

[⁹ H 2, back]

* leaf 52. Examples againſt whoredome. B.

²—² ſin F.

⁴ deuide F.

⁵ you F.

⁶ an F.

⁷ Flie F.

† leaf 52, back. The rewarde of chaſt liuers. B.

¹⁰ it maie B, E, F.

¹¹ be comes after once in F.

¹² breuitie F.

¹³ like not in E, F.

¹⁴—¹⁴ 22. Deutronomy.† 27. 2. Kinges F. († 22

Deutronomie for Deutronomie 22, Deutro. in B, E.)

[Bible bits
against whore-
dom.]

Genesis 7, 8.

Punishments
of whordom in
all Ages.

[6 leaf 53. B.†]

Genesis 19 ;
Genesis 24.

Genesis 20.

[7 H 3]

G. 26.

Ge. 18.

2 Reg. 16.

[Absalon,

Ge. 29.

Reuben,]

Iudi. 20.

2 Reg. 13, 12.

[David,

Solomon,]

[1 Reg. 11. B,
E, F.]

Leuit. 18,¹ *Exodus* 22. *Num.* 5, *Eccle.* 9, *Pro.* 23, *Pro.* 7² *verse*, 24.

Spud. As you haue now prooued by inuincible testimonies of holy Scripture, that whordome is forbidden by the Lord, fo, I pray you, shew mee the greuousnes thereof by some feuere & rare examples of Gods iust iudgement, executed³ vpon the same from the begining.

⁴ *Philo.* The whole world was destroyed with water, not any liuing thing left vpon the erth (saue in *the Ark of Noath*⁵) for the sin of whordom, incest, & brothelry, vsed in those daies. *Sodoma* and *Gomorrah*, two famous Cities, were consumed with fire and brimstone from heauen for the like sin of whordom, adul⁶terie, and fornication. The citie of *the Sichemits*, man, woman, and childe, weare put to the edge of the ⁷ swoord for the rauishing of *Dina*, the daughter of *Iacob*. The Lord also tolde *Abimelech* that if he did not let go vntouched *Sara*, *Abraham* his⁸ wife, bothe he and all his housholde should⁹ dye the death, notwithstanding he did it ignorauntly. The very same hapned to *Isaac* also. *Iudah*,¹⁰ vnderstanding that his daughter in law was impregnate and great with childe, and not knowing by whom, commanded that she should be burned without any further delay.¹¹ Was not *Absalon*, king *Dauid* his sonne, plagued all his life for going into his Fathers Concubines? And did not *Achitophel*, who gaue counsel so to do, hang himself? Was not *Ruben*, the first borne sonne of *Iacob*, accursed for going vp to his Fathers bed; and lost he not his birth-right, his dignitie, his¹² primacie, ouer his Bretheren for the same? Were there not aboue threescore and fise thousand men slain for the adulterie doon with one *Leuits* wife? Was not king *Dauid* punished all the daies of his life for his adultery doon with *Bersabe*, *Vrias* his wife? Was not his sonne *Amon*, for lying with¹³ *Thamar*, slain? Was not *Salomon*, beeing peruerter with¹⁴ hethen women, cast out of the fauour of God, notwithstanding being otherwise the wisest Prince in all the world? ¹⁵ Did not¹⁵ *Achab*, at the perfw-

¹ *Leuiticus* 11 B, E, F.

² 2 *Prouer.* 7 B, E.

³ poured forth E, F.

⁴ heading in F :—Examples of whoredom punished in all ages.

⁵ *Noah* F.

† leaf 53. Punishmentes for Whordom. B.

⁶ *Abrahams* F.

⁹ shall F.

¹⁰ *Iudas* A.

¹¹ de-delay (*sic*) F.

¹² and B, E, F.

¹³ his Sister added in F.

¹⁴ with many F.

¹⁵—¹⁵ not in F.

fions of *Iefabel*, his curfed wife, falling ¹to Idolatrie and woorfhiping of Idolles ²and deuils, fuffer³ moſte cruel puniſhment in this life all his dayes; beſides, what he fuffereth now, God onely knoweth. Were not the *Ifraelite* and *Madianitiſh* woman both flain⁴ by that woorthy man *Phinees*, who ran them both thorow the⁵ priuy members with his Iauelin or ſwoord? Was not *Sampſon* brought to a miſerable end, his eyes beeing bothe put out, and he made to be a laughing ſtock to all men, thorow his too much fauouring of wanton women? Was not king *Pharao* wonderfully plagued, but for intending euil in his hart towards *Sara*, *Abraham* his wife? Did not the Lord ſlay (with a moſte greeuous mortalitie) foure & twentie thouſand of the *Ifraelites* in one day, for whordome and adulterie with the women of the *Moabites* and *Madianits*?

3 Reg. 21.
[¹ leaf 53, back.
B.*]

[² H 3, back]

Num. 25.

Iud. 16.

[Sampson,

Pharaoh,]
Gene. 12.

[24,000 Israelites

By theſe, and ſuch like fearful Examples of the iuſtice of God powred vpon theſe whoremongers & adultrers, we may learn to know the greeuouſnes of the ſame, and the puniſhment due to all whoremongers and fornicatours, either in this life, or in the World⁶ to come, or els in both: for if the Lord deferre the puniſhment of whordome in this life, hee reſerueth it for the world to come, ſuffering the wicked to wallow in their finne, and to fil vp the meaſure of iniquitie, that their damnation may be iuſt. And if the Lord left not ſin vnpuſhed, no, not in ⁷his moſt deer Saints, ⁸what he wil⁹ doo in them who dayly crucifie him anew, let the world¹⁰ iudge.

were all pun-
iſht for whore-
mongering.]

[⁷ leaf 54. B.†]

[⁸ H 4]

Spud. Now am I fully perſwaded, by your inuincible reaſons, that there is no ſin greater before the face of God then whordome; wherefore, *God graunt that all his may auoid it.*

Philo. You haue ſaid true, for there is no finne (almoſt¹¹) comparable vnto it; for beſides that it bringeth euerlaſting damnation to all that liue therein to the end without repentance, it alſo bringeth theſe inconueniences, with many mo: *videlicet*, it dimmeth the ſight, it impairerh the hearing, it infirmeth the finewes, it weakneth the ioynts, it exhausteth the marrow, conſumeth the¹² moiſture and ſupplement of the body, it riueth the face, appalleth the countenance, it dulleth

What euils
whordome
bringeth to
mans body in
this life.

* leaf 53, back. Examples for Whoremongers. B.

³ *should be* ſuffer'd in F.

⁴ for Whoredome *added* in F.

⁵ their B, E, F.

⁶ life E, F.

† leaf 54. Many euils come by whordome. B

⁹ wil B; ſhall E, F.

¹⁰ godly E, F.

¹¹ almoſt *not* in F.

¹² the radicall F.

the spirits, it hurteth the memorie, it weakneth the whole body, it bringeth ¹it into a ¹consumption, it bringeth ²vlcerations, ³scab, scurf, blain, botch, pocks, & biles; it maketh hoare haire & ⁴bald pates; it induceth olde age, &, in fine, bringeth death before nature vrge it, malady enforce it, or age require ⁵it.

Sp. Seeing that whordome bringeth such foure fauce with it, namely, ⁶death euerlasting after this life, and so many discommodities besides in this life, I wonder that men dare commit the same so securely as they doo now a dayes.

Philo. It is so little feared in Ailgna, that, vn⁷till ⁸euery one hath ⁸two or three Bastardes a peece, they esteeme him no man ⁹(for that they call a mans deede); infomuch as ¹⁰euery scuruie boy of twelue, fixteen, or twenty yeeres of age, wil make no conscience of it to haue two or three, peraduenture half a dosen feuerall women with childe at once; and this exploite beeing doon, he shoves them ¹¹a faire pair of heeles, and away goeth he, *Euro*¹² *velocius*, as ¹³quick as a Bee ¹³(as they say) into some strange place where he is not knowen, where, how he liueth, let the wise¹⁴ iudge, for, *cœlum non animum mutant qui trans mare currunt*; though they chaunge their place of abode, yet their naughtie dispositions they retaine stil. Then, hauing estraunged them felues thus for a small space, they returne againe, not to their pristine cursed life, I dare say, but vnto ¹⁵their cuntrey, and then no man may say black is their eye; but all is wel, & they as good christians as those that suffer them vnpunished.

Spud. The state and condition of that Cuntrey is most miserable, if it be true you report: it weare much better that euerye one had his lawful wife, and euery woman her lawfull husband, as the Apostle commaundeth, then thus to be ¹⁶drowned ¹⁷in the filthie sin of whordome.

Philo. That is the only salue and foueraine remedy which the lord ordained against whordome, that those who haue not the gift of

[7 leaf 54, back. B.†]

[9 H 4, back]

The small care to auoid whordome in Ailgna.

Whormongers runagates.

Mariage an antidotarie against Whordome.

^{1—1} not in B, E, F.

² causeth B, E, F.

³ vlceration F.

⁴ and not in B, E, F.

⁵ constraine F.

⁶ as namely B, E, F.

† leaf 54, back. Causes of bastardie in Ailgna. B.

^{8—8} one hath had F.

¹⁰ that E, F.

¹¹ all added in E, F.

¹² pilo F.

^{13—13} round as a hall F.

¹⁴ world F.

¹⁵ to E.

¹⁶ lye B, E.

¹⁷ and immerged added in E; plunged F.

continencie might mary, and fo keep their veffels ¹vndefiled to the Lord. But, notwithstanding, in *Ailgna* there is ouer great libertye permitted therin; for litle infants in fwadling clowts, are often married by their ambitious Parents and frends, when they know neither good nor euill; and this is the origene of much wickedneffe, & directlie againft the word of God, and examples of the primityue age. And befydes this, you fhall haue euery fawcy boy of x, xiiij, xvi, or xx yeres of age, to catch vp a woman & marie her, without any feare of God at all, or refpect had, either to her religion, wifdom, integritie of lyfe, or any other vertue; or, which is more, without any refpecte how they maye lyue together with fufficient maintenance for their callings and estat. No, no; it maketh no matter for thefe things: fo he haue his pretie puffie to huggle withall, ²it forceth not, ²for that is the only thing he defireth. Than build they vp a cotage, though but of elder poals, in euery lane end, almoft, wher they lyue as beggers al their life.³ This filleth the land with fuch flore of poore people,⁴ that in fhort tyme (except fome caution⁵ be prouided to preuent the fame), it is like to growe to great pouertie and fcarfnes,⁶ which, God forbid!

[¹ H 5. A; leaf 55. B.*]
Maring of infants in swadling cloths.

Euery Boy snatcheth vp a Woman to wyfe.

[Cottages in euery lane end. E, F.]

Sp. I canot fee how this geare shold be holpen.

Philo. What if a restraint were made *that* ⁷none (except vppon fpeciall and vrgente caufes) should marie before they come to xx or xxiiij ⁸yeeres, or, at *the*⁹ leaft, before they be xiiij or xviii yeeres old, would not this make fewer beggers than now there are?

A restraint of mariage.
[⁷ leaf 55, back. B.†]

[⁸ H 5, back]

Sp. But if this were eftablifhed, than should we haue moe Bastards; and of the two, I had rather we had many ¹⁰legittimats than many illegittimates.¹⁰

Philo. The occafion of begetting of manye Bastards were foone cut of, if the punifhment which either ¹¹God his lawe doth allowe, or

How whordome may be suppressed.

* leaf 55. Causes of many beggers in Ailgna. B.

²—² not in B, E, F.

³ life after B, E, F.

⁴ Mendicantes, or to speak plainely §, of Beggers as wee call them B, E. § E has plainlyer. For 'of poore people,' F has of Beggers as we call them F.

⁵ remedy F.

⁶ extream misery F.

† leaf 55, back. Remedies to suppress whordome. B. ⁹ the not in E, F.

¹⁰—¹⁰ children lawfully begot than many Bastards F.

¹¹ either not in F.



98 Due punishment for whordome. The Anat[omie]

els which good pollicy ¹ doth constitute,¹ were ²aggrauated and executed² vppon the Offenders.

The punishment for whordome ouer remisse.

[⁵ leaf 56. B.†]

[⁶ H 6]

[Whoredome ought not to be punished by the purse. E, F.]

[Let the Archdeacons look to it!]

For the punishment appointed for whordom now is so light that they esteeme not of it; thei feare it not, they make but a iest of it. For what great thing is it to go ij or three dayes in a white sheete³ before the congregation, and that somtymes not past an howre or two in a day, hauing their vsuall garments vnderneath, as commonly they haue?⁴ This impunitie (in respecte of condigne punishment, which that ⁵vice requireth) doth rather animate and imbolden them to the acte, than feare them from it. In so much as I haue heard some miscreants impudently say, that he is but a beast that for such white lyuered punishment would abstaine from fuche gallant pastyme: but certen it is that they who thinke it fuche sweet meate here, shall find the sawce sowre ⁶and stiptick⁷ enough in Hell. [⁸And yet as light and as easie as this punishment is, it may be, and is daiely dispensed⁹ with-all for monie: and this is thought to be the best kinde of punishment, to punishe them by the purse. Then the whiche, what can be a greater disorder in a Christian common wealth? Is this any thyng els then to buye and sell the bodies and foules of Christians for monie? Can the Pope himself doe any more then this? Is not this a maintenance of the Stewes? Yea, so long as this is vsed, the Stewes shall neuer be out of Ailgna. Let the Magistrates therefore of the Ecclesiasticall Hierarchie (for to them I speake) take heede *that* thei be not maintainers of Stewes and whoredome, whereof thei would so faine bee thought to bee suppressors. For this kind of dispensing with Whoredome, Adulterie, and Fornication for monie, and setting of them free a *culpa, rubore*,¹⁰ & *poena*,¹¹ in this worlde,¹¹ from the falte¹² it self, ¹³from the shame,¹³ and punishment due for the fault? What is it els then not onely a maintenaunce, but also a

¹—¹ hath constituted F. ²—² executed and aggravate B; inflicted F.

³ or els in a Cope (a ridiculous kinde of punishment) *added in* B, E, F.

⁴ [And truely I can not a little admire, nor yet sufficiently deplore the * (* that F.) wickednesse of the Ecclesiasticall Magistrates, in not punishing more greuously, this horrible sinne of whoredome: for to goe in a sheete with a white wande in their handes, is but a plain mockyng of God, and of his Lawes. *Added in* B, E, F.]

† leaf 56. *No head line.* B.

⁷ bitter F.

⁸ *From this, to p. 99, l. 16, not in* A.

⁹ suspended *in* E.

¹⁰ *not in* F.

¹¹—¹¹ *not in* E, F.

¹² falte B, E; fault F.

¹³—¹³ *not in* F.

[stirryng of them vp to commit whoredome, when for a little monie thei¹ maie be discharged of all gilte? And this beyng certaine, or at least very likely, *that* whofoeuer getteth one with child, of what reputation or degree soeuer she be of, (if he be single) he shall be forced to marie her, and that² for a little peece of monie, thei may both haue a Bull of dispensation. This beyng so, who, I saie, will not seeke to aspire as high as he can,³ and assay⁴ to deflower (in hope of further gaine) as many as he maie.⁵ This filuer punishment is it, that defileth honest Matrones, polluteth chaste Virgines, and dishonesteth poore Maides, to their vtter shame and vndoing for euer. I saie nothyng, how the monie receiued for these dispensations is bestowed, how spent, nor wherevpon⁶ imployed. The Lord for his mercies sake, giue them grace to punish the vice seuerely, as the worde of God doeth commaunde, and not after their owne sensuall desires,⁷ and licencious lustes, that God maie be glorified, and their consciences disburdened⁸ at the greate daie of the Lorde. *Added in B, E, F.*]

[To l. 16 is not in A.]

[To dispence with whoredome for money, is a playne maintenance of whoredome. E, F.]

[¹ leaf 56, back. B.*]

Spud. What punishment would you haue inflicted vppon such as commit this horrible kinde of sinne?

Philo. I would wish that the Man or Woman, who are certenlye knowen, without all scruple or doubte, to haue committed the horrible fact of whordome, adulterie, incest, or fornication, eyther should⁹ drinke a full¹⁰ draught of *Moyse's* cuppe, that is, tast of present death [as Gods word doth¹¹ commaunde, and good pollicie allowe B, E]; or els, if *that* be thought too seuer (for¹² in euill, men will be more mercifull than the Author of mercie him selfe, but in goodnesse, fare well mercy) than wold God they might be cauterized and seared with a hote yron on¹³ the cheeke, forehead, or some other parte of their bodye that might be seene, to the¹⁴ end the honest and chaste Christians might be discerned from the adulterous Children of Sathan.¹⁴ But (alas!) this vice (with the rest) wanteth such due punishment as God his Word doth commaunde to be executed¹⁵ thervppon.¹⁶

What kind of punishment whordome ought to haue.

[¹¹ leaf 57. B.†]

* leaf 56, back. Due punishment for whordome. B.

² thus F.

³ may in E, F.

⁴ assay not in E, F.

⁵ can in E, F.

⁶ whereunto in E, F.

⁷ appetites F.

⁸ discharged F.

⁹ eyther comes after should in F.

¹⁰ full not in F.

† leaf 57. A late example for whordom, in Ailg. B.

¹² as in E, F.

¹³ vppon F.

¹⁴—¹⁴ end that the adulterous children of Sathan, might be discerned from the honest and chaste Christians B, E, F.

¹⁵ inflicted F.

¹⁶ vppon them E, F.

100 Two adulterers burned in Ailg[na]. The Anatomie

[Magistrates
wink at whore-
dom.]

The Magistrates wincke at it, or els, as looking thorowe their fingers, they see it, and will not see it.

¹ And therefore the Lorde is forced too take the sword into his owne hands, and to execute punishment him selfe, because the Magistrates will not.²

[³ H 6, back]

³ For better proof wherof, marke this strange & fearful iudgment of god, shewed vpon two adulterous persons there,⁴ euen *the* last day in effect, *the* remembrance wherof is yet green in their heds.

[A most dread-
full example of
two notorious
whoremongers.
E.]

[⁵ W. Brustar.]

There was a man whose name was *W. Ratfurb*⁵, being certainly knowen to be a notorious vferer (and yet pretending alway a singlar zeale to religion, so that he wold seldom tymes go without a byble about him: but see the iudgements of God vpon them that will take his word in their mouthes, and yet lyue cleane contrarie, making the word of God a cloke to couer their ⁶sinne and naughtynesse withall⁷); who, vpon occasion of busines, visiting *Lewedirb*, a place appointed for the correction of such that⁸ be wicked lyuers, saw there a famous whore, but a very proper Woman, whom (as is said) he knew not; but whether he did or not, certen it is that he procured her delyuery from thence, bayled her, & hauing put away his owne wife before, kept her in his chamber, vsing her at his pleasure. Whylest these two members of *the* deuil were playing the vile *Sodomits* together in his chamber, & hauing a litle pan of coles before them, wherein was a very litle fire, it pleased God, euen in his wrath, to strike these two persons dead in a moment. The Woman, falling ouer the pan of coles, was burned, that all her bowels gushed out: the man was founde lying by, his ⁹cloths in some partes being scorched and burned, & some partes of his body also. But, which is most wonderfull, his arme was burned to the very boone, his shirt fleue and dublet not once perished, nor tutched with the fire. Wherby may be thought, & not without great probabilitie of truth, that it was euen the fire of God his wrath from Heauen, and not any natural fire from the earth. And in this wonderfull & fearfull maner weare these cupple founde: which God graunt may be a document¹⁰ to all *that*

[⁶ leaf 57, back.
B.†]

[Bridewell.]

[Whoremongers
members of the
Deuill. E.]

[⁹ H 7]

[The punish-
ment of whor-
dome by the
Lord himself
from heauen. E.]

¹ From here to p. 101, end of line 3, not in F.

² not do it added in E.

⁴ in Munidnol, for there E.

† leaf 57, back. Two Adulterers burned in Ailgna. B.

⁷ as many do in these daies added in E.

⁸ as B, E.

¹⁰ or lesson admonitorie added in B, E.

heare or read the fame, to avoyde the like offence, and to all Magif-
¹trates an Example to fee the fame punished with more feueritie, to [1 leaf 58. B.*]
 the glorie of God and their owne difcharge.

But fo farre² are some from fuffering condigne punifhment for this
 horrible finne, that they get good maintenance with practifing the
 fame. For shall you not³ haue some, yea many thousands, that liue
 vppon nothing els, and yet go clothed Gentlewomenlike, both in their
 filks,⁴ and otherwyfe, with⁵ their fingers clogged with rings, their wrifts
 with bracelets & Iewels, and their purfes full of gold and filuer. And
 hereof they make no confcience, fo their Husbands know it not. Or [Many gette
 great liuinges
 with practifing of
 whordome. E, F.]
 if they doo, some are fuch peafants, and fuch maycocks, that either
 they will not, or (which is truer) they dare not, reprove them for it.
 But & if the Husband once reprove them for their mifde⁶meanour, [6 H 7, back]
 than they confpire his death by fome meane or other. And all this
 commeth to paffe becaufe the punifhment therof is⁷ no extremer, as it
 ought to be⁷; And some, both Gentlemen and others (wherof some I
 know) are fo nufled herein, that hauing put away their owne wyues,
 do⁸ keepe whores openly, without any great punifhment for it; and [Putting away
 honest wiues, and
 retaining of¹⁰
 whores. E, F.]
 hauing beene conuented before the⁹ magiftery, and there beene⁹
 depofed vppon a booke to put away their whores, haue put them
 foorth at one doore, and taken them in at the other.

And thus they dally in their othes with the Lord, and ftoppe the
 courfe of the lawe¹¹ with *rubrum argentum*,¹² wherof they haue ftore [11 leaf 58, back.
 B.†]
 to beftowe vppon fuch wickedneffe, but¹³ haue not a mite¹³ to giue
 towards any good purpofe.

Wherefore, in the name of God, let all men that haue put away [Lawe ought to
 be executed
 without par-
 tialitie. E, F.]
 their honeft wyues be forced to take them again, and abandon all
 whores, or els to tafte of the law. And let all whores be cut of with
 the fword of¹⁴ right iudgement¹⁴; For as long as this immunitie and
 impunitie is permitted amongeft vs, let vs neuer looke to pleafe God,
 but rather prouoke his heuie iudgements againft vs. And the reason

* leaf 58. Knowne whores kept openly. B.

² Yea so farre of F.

³ not omitted in F.

⁴ and Veluets added in F.

⁵ not in F.

^{7—7} so easie and gentle as it is F.

⁸ they E, F.

^{9—9} magistrates and there F.

¹⁰ of not in F.

† leaf 58, back. Great excesse and belly cheere. B. E has Whoredome:
 Honest wiues put away.

¹² vnguentum F.

^{13—13} not a peny F.

^{14—14} iustice F.

[² H 8]

is, for that there is no finne in all the World, but these whores and whoremaisters will ¹ willingly attempt and atcheiue for the ¹ inioying of their whordome. ² And Hell, destruction, and death euerlasting, is the guerdon therof, and yet men cannot ³ be aware³ of it. The Lord ⁴ remooue it from all his Children,⁴ and present them blameles before his tribunall seate, without spotte or wrinkle at that ⁵ great day of the Lord!

Spud. What ⁶ memorable thing⁶ els haue you seen there frequented? for seeing you haue begun in parte, I pray you describe the whole.

Gluttonie⁷ and drunkenneffe⁸ in Ailg[na].

Daintie fare,
gluttony and
gourmandice
vsed in Ailg.
[⁹ leaf 59. B.*]

Philo. I Haue seene that which greeneeth mee to report. The People there are marueilously giuen to daintie fare, gluttonye, belliecheer, & many also to drunkenneffe & gourmandice.

⁹ *Sp.* That is a manifest argument of good hospitality, which both is commended in the word of God, & which I know you wil not reprehende.

Godly hospitalitie
to be commended.

[¹² H 8, back]

Varitie of
dishes and
meats, with
their curious
sauces.

Excesse of
meats.

Ph. Godly hospitalitie is a thing in no wise worthy of reprehension, but rather of great commendation; for many haue receiued Angels into their houses, at vnawares, by vsing the same, as *Abraham, Lot, Tobias,* & many others. Yet if hospitality flow ouer into superfluitie & riotous excesse, it is not tolerable: for ¹⁰ now adaies, if the table be not couered ¹¹ from the one end to the other, as thick as one dish can stand by another, ¹² with delicat meats ¹³ of sundry sorts, one cleane different from an other, and to euery dish a seuerall sawce appropriat to ¹⁴ his kinde, it is thought there vnworthye the name of a dinner. Yea, so many dishes shal you haue pesteruing the table ¹⁵ at once, as the insaciabest *Helluo*, the deuouringest glutton, or the greediest cormorant that is ¹⁶, can scarce eat of euery one a litle. And these many shall you haue at the first course; as many at the second; and, peraduenture, moe at the third; besydes other sweet condyments, ¹⁷ and delicat confections of spiceries, and I cannot tell what. And to these

¹—¹ greedily commit for F.

³—³ beware B, E, F.

⁴—⁴ keep all his children from it F.

⁵ the F. ⁶—⁶ notable abuses F.

⁷ The Gluttonie B, E, F.

⁸ excesse B, E, F.

* leaf 59. Great excesse in delicate fare. B. ¹⁰ and B, E. ¹¹ pestered F.

¹³ meat F. ¹⁴ in F. ¹⁵ thereon F. ¹⁶ ever was B, E, F. ¹⁷ iunkets F.

dainties, all kind of wyne are not wanting, you may be fure. Oh, what niftie¹ is this! what vanitie, exceffe,² ryot and superfluitie is heare! Oh, farewell former world! For I haue heard my Father fay *that* in his dayes, one difh or two of good wholfome³ meate was thought fufficient for a man of great worship to dyne withall; and if they had three or four kinds, it was reputed a fumptuous feaft. A good peece of beef was thought than good meat, and able for the beft; but now it is thought too groffe, for their tender ftomacks⁴ are not able⁴ to difgeft⁵ fuch crude and harfh meats⁵: For if they fhould, (their ftomacks being fo queafie as they be, and not able⁶ to concoct it) they fhould but⁷ euacuat the fame againe, as other filthie excrements,⁸ their bodies receiuing no noorith⁹ment therby, or els¹⁰ they fhould¹⁰ lye ftincking in their ftomacks, as dirte in a filthie finck or pryue. If this be fo, I marueile how oure fore-Fathers lyued, who eat litle els but cold meats, groffe and hard of difgefture. Yea, the¹¹ moft of them fead vppon graine, corne, roots, pulfe, herbes, weeds, and fuch other baggage, and yet liued longer then wee, ¹²helthfuller then we, were¹² of better complection then we, and much ftronger then we in euerie refpect: wherfore I cannot perfwade my felf otherwife, but that our nicenes and curioufnes in dyet hath altered our nature, diftempered our bodies, and made vs more¹³ fubiect to millions of ¹⁴difcrasies and ¹⁴difeafes then euer weare our Forefathers fubiect vnto, and confequently of fhorter life then they.

Spud. They wil afke you again, wherfore god made fuch varietie of meats, but to be eaten of men? what anfwere giue you to that?

¹⁵ *Philo.* The Lord our God ordained, indeede, the vfe of meat¹⁶ and drinks for man to fustain the fraile, caduke,¹⁷ and brittle eftate¹⁸ of his mortall body withall¹⁹ for a time; But he gaue²⁰ it him not²⁰ to²¹ delight and ²²wallow therein continually²²; for as the olde Adage faith, *Non*

The austeritie and Godly fimplicity of the former World in meats and drinkes.
[³ leaf 59, back. B.*]

Nice, tender ftomacks. [*not in F.*]

[⁹ I.†]

The faraginie or rough fare of our Forefathers.

Our nice fare hath altered our bodies and chaunged our nature.

¹ what prodigality *added in F.*

² what exceffe F.

* leaf 59, back. Hard fare holsomest. B.

^{4—4} and ^{5—5} *not in*, B, E,

F. *From* such to pryue, *line 13*, *not in F.*

⁶ so vnable *for* not able B, E.

⁷ but *not in* B; might happely E.

⁸ crude and indigest B, E.

^{10—10} it would B; might E.

¹¹ the *not in* F.

¹² were *before* helthfuller B, E, F. ¹³ more *not in* B, E, F. ^{14—14} *not in* F.

† leaf 60. How meates bryng destruction. B. ¹⁶ meates B, E, F. ¹⁷ *not in* F.

¹⁸ state F. ¹⁹ withall *not in* F. ^{20—20} them not unto him B, E, F. ²¹ for F.

^{22—22} pleasure onely, but for necessitie and neede F; as the swine do in ye mire *added after* continually in B, E.

Medietie to be
observed in
meats.

[7 I 1, back]

When meats
and drinks are
Instruments of
destruction
vnto vs.

Ge. 24.

1 Reg. 2.²⁴
[¹⁵ leaf 60, back.
B.*]

[Bible instances
of the evils of
Gluttony.]

Daniel 5.
verse 5.¹⁶

[¹⁸ sign. I 2]

Luc. 16.

Mat. 4.
[The Devil
tempted Christ
through Glut-
tony.]

*viuendum*¹ *vt edamus, sed edendum*² *vt viuamus*: Wee³ must not liue³ to eat, but wee must⁴ eat to liue; wee must not swill and ingurgitate our⁵ stomacks so ful,⁶ as no more can be crammed⁷ in. The Lord willed⁸ that they should be ordinarie⁹ meanes to preferue¹⁰ the state of¹⁰ our bodyes¹¹ a time, whilst we liue and sojourne in this vaste wildernes of the worlde, but not that they should be instruments of destruction to vs bothe of body and soule. And truely they are no lesse when they are taken immoderately without the feare of God. And¹² dooth not the impletion and facietie of meates and drinks prouoke lust? as *Hiero* faith, *Venter Mero estuans spumat in libidinem*, the belly enflamed with wine bursteth forth into lust. Dooth not lust bring forth sinne, and sin bring¹³ forth death? The Children of *Israel*, giuing themselues to delicat fare & gluttony, fel to Idolatrie, sacriledg & apostasie, worshipping stocks, stones, and deuils, in-sted of the liuing God. The sonnes of *Hely* the Priest, giuing themselues to daintie fare & belly-cheere, fell into such sin as the Lord slew them all, & their fa¹⁵ther also, for that he chastised them not for the same. The Children of blessed *Iob*, in midst of all their banquetings & ryot, were slain by the lord, the whole house falling vpon them, and destroying them most pitifully. *Balthasar*, king of the *Chaldeans*, in midst of all his good cheer, saw a hand writing vpon the wall these woords, *mene*¹⁷ *techel upharfin*, signifying that his kingdome should be taken from him; and so it was, and he slain the same night by the¹⁸ hand of the lord. The rich glutton in the Gospel, for his riotous feastings & proposterous¹⁹ liuing, was condemned to the fire of hel. Our Father *Adam*, with all his of-spring (to the end of the world) was condemned to hel-fire for taking one apple to satisfie his glotonous desire withall. Gluttony was one of the chiefeft canons wherwith the deuil assailed Christe, thinking therby to batter his kingdome & to win the feeld for euer; yet not withstanding the greeuousnes heerof, the same is thought to be a coutenance & a great credit to a man in *Ailg[na]*. But true hospitality consisteth not in many dishes, nor in fundry sorts of meats

¹ viuimus F. ² edimus F. ^{3—3} liue not F. ⁴ must not in F.

⁵ so much into our B, E, F. ⁶ so ful not in B, E, F. ⁸ prouided them E, F.

⁹ as F. ^{10—10} not in F. ¹¹ for a B, E, F. ¹² Besides that B, E, F.

¹³ bringes F. ¹⁴ 3 Reg. 2. in B, E, F.

* leaf 60, back. Small reliefe for the poore. B. E has Gluttony punished.

¹⁶ verse 5. 25. in B, E, F. ¹⁷ mene added in B, E, F. ¹⁹ inordinate F.

(the substance wherof is chaunged¹ almoſte into accidents thorow their curious cookries, & ² which doo help to ² rot *the*³ bodies & ſhorten their daies) but rather in giuing liberally to the poor and indigent⁴ members of Ieſus Chriſte, helping them to meat, drink, lodging, clothing, ⁵ & ſuch other neceſſaries wherof they ſtand in need.

Wherin hoſpitalitie conſiſteth.

[5 leaf 6r. B.*]

But ſuch is their hoſpitality, *that* the poor haue *the* leaſt part of it: you ſhal haue 20, 40, 60, yea a C li. ſpent in ſome one houſe in banqueting & feſting, yet *the* poor ſhall haue litle or nothing: if they haue any thing, it is but *the* reſuſe⁶ meat, ſcraps & parings,⁷ ſuch as a dog would ſcarſe eat ſometimes; & wel if they can get *that* too: inſted wherof, ⁸ not a few haue whipping cheer to feed them⁹ withall. ¹⁰ it is counted but a ſmal matter for ¹¹ a man that can ſcarſlie diſpend fortie pound¹² by the yeer, to beſtow againſt one time, ten or twentie pound¹² therof in ſpices. And truely, ſo long & ſo greeuouſly hath this exceſſe of gluttonie and daintie fare ſurffeted in *Ailgna*, as I feare mee, it will ſpue out many of his Maiſters out of dores before it be long. But as ſome be ouer largeous,¹³ ſo other ſome are ſpare enough; for when any meat is ſtirring, then lock they vp their gates, that no man may come in. An-other ſorte¹⁴ haue ſo many houſes that they viſit them ¹⁵ once in vii yeer¹⁶; many Chimnies, but little ſmoke; faire houſes, but ſmall hoſpitalitie. And to be plaine, there are three cankers, which, in proceſſe of time, wil eat vp the whole common Welth,¹⁷ if ſpeedy reformation be not had, namely, daintie Fare, gorgeous Buildings, and ſumptuous Apparel; which three *Abuſes*¹⁸, ¹⁹ eſpecially, yet not without their cofin germanes, doo flouriſh there. *God remooue them thence, for his Chriſtes ſake.*

The ſmall releef of the poore.

[11 I 2, back]

Locking vp of Gates when meat is ſtirring.

Three deuouring Cankers.

[19 leaf 6r, back.] B.†]

Spud. I had thought that dainty fare & good cheer had both nooriſhed *the* body perfectly, and alſo prolonged life²⁰; & dooth it not ſo think you?

Philo. Experience, as [by]²¹ my former intimations you may

¹ changed E.

²—² impotionate ſlibber ſawces which B, E, F; (ſibber *in* B.)

³ their B, E, F. ⁴ needy F. * leaf 6r. Small hoſpitalitie in *Ailgna*. B.

⁶ reſuge A; reſuſe B, E, F. ⁷ patrings A; parings B, E, F.

⁸ now and then not B, E, F. ⁹ themſelues B, E, F. ¹⁰ yea it B, F.

¹² poundes F. ¹³ and profluouſ herein *added in* F.

¹⁴ forte A; ſorte B, E, F. ¹⁵ not once B, E, F. ¹⁶ yeares F.

¹⁷ of *Ailgna* *added in* B, E, F. ¹⁸ three deuouring Cankers B, E, F.

† leaf 6r, back. Diuerſitie of meates hurtfull. B.

²⁰ life greatly B, E, F. ²¹ by F; in B, E; *both by and in wanting in* A.

Who more
subiect to
infirmities
then they that
fare best?
[¹ sign. I 3. A.]

Eating of di-
uers meats
at one time
hurtful.

[¹⁰ leaf 62. B.†]

The speedy de-
cay of those
that geue
themselves to
daintie fare.
[¹⁴ I 3, back]

gather, teacheth clean contrary; for who is sicklier then they that fare deliciously euery day? who is corrupter? who belcheth more? who looketh wurffe, who is weaker ¹and feebler then they? who hath more filthie colour,² flegme, and putrifaction (repleat³ with grosse humors) then they? and, to be breief, who dyeth sooner then they? Doo wee not see the poor man that eateth brown bread (wherof some is made of Rye, barlie, peafon, beans, oates, and such other grosse graines) & drinketh small drink, yea, sometimes water, feedeth vpon milk, butter, and cheefe; (I say) doo wee not see such a one helthfuller, stronger,⁴ and longer liuing,⁵ then the other that fare⁶ daintily euery day? And how should it be otherwise? for wil not the eating of diuers and fundry kindes of meats, of diuers⁷ operations and qualities (at one meale) engender distemperance in the⁸ body? And the body distempered, wil it not fall into fundry diseases? one meat is ⁹of hard disgesture, another of light⁹; & whilst the meate of hard disgesture is in concocting, the other meat ¹⁰of light disgesture dooth putrifie and stink: & this is the very mother of all diseases. one is of this qualitie, another of *that*; one of this operation, another of that; one kind of meat is good for this thing, another is naught for that. Then, how can all these contrarieties & discrepancies¹¹ agree together in one body at one & the same time? wil not one contrary impugne his contrary¹²? one enemy resist an other? Then, what wiseman is he that wil receiue all these enemies into ¹³the castle of¹³ his ¹⁴body at one time? Doo we not see, by experience, that they *that* giue themselves to dainty fare and sweet meats are neuer in helth? dooth not their sight wax dim, their eares hard of hering, their teeth rot & fall out? dooth not their breth stink, their stomack¹⁵ belch foorth filthy humors, and their memory decay? doo not their spirits and senses become heuie & dul by reason of¹⁶ ¹⁷exhalations & impure vapors, which rise vp in¹⁸ ¹⁷their gingered breasts & spiced stomacks? &

² choller E, F. ³ together E, F. ⁴ fairer complectioned *added in* B, E, F.

⁵ liued F. ⁶ fared F. ⁷ contrary B, E, F. ⁸ the *not in* F.

^{9—9} hard of digestion, another light F.

† leaf 62. The decay of daintie feeders. B.

¹¹ repugnacies F. ¹² contrary A. ^{13—13} *not in* F.

¹⁵ stomackes F.

¹⁶ of the B, E, F.

^{17—17} the filthy vapours and stinking fumes which rise from F.

¹⁸ from B, E.

fumyng vp to *the* hed, they¹ mortifie *the* vitall fpirits & intellectuall powers. ²dooth not ²*the* whole body become³ purfie & corpulent, yea, fomtimes decrepit therewith,⁴ & ful of all filthy corruption? *The Lord keep his chofen from the taffing therof.*⁵

⁶*Sp.* You fpake of drunkennes, what fay you of *that*?

⁷*Phi.* I fay *that* it is a horrible vice, & too too much vfed in *Ail*[gna]. Euery cuntrey, citie, towne, village, ⁸& other,⁸ hath⁹ abundance of alehoufes, tauerns, & Innes, ¹⁰which are fo fraughted¹⁰ with mault-wormes, night & day, that you would wunder to fe them. You fhall haue them there fitting at *the* wine and goodale all the day long, yea, all the night too,¹¹ peraduenture ¹²a whole¹² week together, fo long as any money is left; fwilling, gulling, & carowfing from one to another, til neuer a one can fpeak a redy woord. Then, when with the fpirit of the buttery they are thus poffeffed, a world it is to confider their geftures¹³ & demenors,¹⁴ how they ftut and ftammer, ftagger & reele too & fro like madmen: ¹⁵some vomiting, fpewing, & difgorging their filthie ftomacks; other some ¹⁶(*Honor fit auribus*)¹⁶ piffing vnder the boord as they fit, & which is moft horrible, some fall to fwering, curfing, & banning, interlacing their fpeeches with curious tearms of blafphemie, to *the* great difhonour of God, and offence of the godly eares¹⁷ prefent.¹⁸

Sp. But they wil fay, *that* god ordained wines & ftrong drinks to cheer *the* hart & to fufftain the body¹⁹; therefore it is lawful to vfe them to *that* end.

Philo. Meats (moderaty taken²⁰) corroborate ²¹*the* body, refrefh *the* arteries, & reuiue the fpirits, making them apter, euery member, to doo his office as god hath appointed²²; but being immoderaty taken

[⁷ leaf 62, back. B.*]

The beaftly vice of drunkennes frequented in Ailg[na].

[¹⁵ sign. I 4. A.]

The fpirite of the buttery is drunknes and excesse.

The lothfome qualities of thofe that be drunke.
[²¹ leaf 63. B.†]

¹ they *not* in B, E, F.

^{2—2} in fo much that F.

³ becommeth F.

⁴ withall F.

⁵ *A new chapter-heading in B and E here:—Drunkennesse in Ailgna.*

⁶ *heading in F:—Drunkennesse in England.*

* leaf 62, back. The beaftly vice of drunkennesse. B.

^{8—8} and other places B, E, F.

⁹ haue F.

^{10—10} in them, which are haunted F.

¹¹ too *not* in F.

^{12—12} all the F.

¹³ their countenances *added in* F.

¹⁴ one towards an other, and towards every one els, *added in* B, E, F.

^{15—15} *not in* F.

¹⁷ hearers B, E, F.

¹⁸ prefent *not in* E, F.

¹⁹ body withall B, E, F.

²⁰ by the blessing of God F.

† leaf 63. The difcommodities of drunkennes. B.

²² them *added in* E, F.

The transfiguration of those that be drunke.

[¹¹ I 4, back]

The discommodities of drunkennes

[¹³ leaf 63, back. B.†]

Drunkerds wurse then Beasts.

(as commonly they be), they are instruments of damnation to *the* abusers ¹ of *the* fame,¹ & noorish not *the* body, but corrupt it rather, ² & casteth² it into a world³ of deseases. And⁴ a man once drunk with wine or strong drink, rather resembleth a brute beaste then a christian man; for doo not his eies begin to stare & to be red, fiery & blered, blubbering foorth seas of teares? dooth he not frothe & fome at the mouth like a bore? dooth not his tung falter and stammer in his mouth? dooth not his hed seeme as heuie as a milstone, he⁵ not being able⁶ to bear it vp? Are not his wits & spirits, as it were, drowned? Is not his vnderstanding altog[et]her decayed? doo not his hands, & all his body⁷, quier⁸ & shake, as it were, with a quotidian feuer? ⁹ Besides these,⁹ it casteth him¹⁰ into a dropsie or plu¹¹resie, nothing so soon; it infeebleth the sinewes, it weakneth *the* natural strength, it corrupteth the blood, it dissolueth *the* whole man at *the* length, and finally maketh him forgetful of him-self altogether, so that what he dooth being drunk, he remembreth not, being sober. The Drunkard, in his drunkennes, killeth his freend, reuileth his loue, discloseth secrets, and regardeth no man: he either¹² expelleth all feare¹³ of god out of his minde, all looue of his freends & ¹⁴ kinssfolkes, all remembrance of honestie, ciuilitie, & humanitie; so that I will not feare to call drunkerds beasts, and no men; and much wurffe then beasts, for beasts neuer exceed in¹⁵ such kind of excesse or superfluitie, but alway *modum adhibent appetitui*,¹⁶ they measure their appetites by the rule of necessitie; *which, would God wee would doo.*

Spud. Seeing it is so great an offence before God, I pray you show me some testimonies of the holy Scripture against it; for whatsoeuer is euil, *the* woord of God, I doubt not, reproueth the same.

Philo. It seemeth you haue not read *the* holy scripture very much, for if you had, you should haue found it not only spoke against, but also throwen down euen to hel: for proof whereof, of infinit places I

¹—¹ thereof E, F.

²—² castyng B, F.

³ sea F.

⁴ besides E, F.

⁵ he *not in* E, F.

⁶ beeing not able F.

⁷ euibrate *added in* B, E; tremble F.

⁸ quauer F.

⁹—⁹ *not in* E, F.

¹⁰ also *added in* E, F.

¹² vtterly E, F.

† leaf 63, back. Drunkardes worse then Beasts. B.

¹⁴ and *not in* B.

¹⁵ in any B, E, F.

¹⁶ appetitui F; appetitum A, *with m altered by the pen to i.*

wil recite a few. The Prophet *Esaïas* thundereth out against it, saying, *ve qui confurgitis mane ad ebrietatem sectandam*: '1Wo be to them that ryse earlie to followe drunkennesse, wallowing therein from morning to night, vntill they be set on fire with wyne & strong drinke. Therefore gapeth hell, & openeth her mouth wyde, that the glory, multitude, and welth of them that delight therein, may go downe into it,' faith the Prophet. The prophet *Hoseas* faith, *fornicatio, vinum et mustum auferunt*² *animum*. Whordome, wyne,³ & strong drinke, infatuat the heart of man.

Esaïas 5.
[¹ sign. I 5. A.]

Testimonies
against drunk-
ennesse out of
the word of
God.
Hoseas c. 4.
[³ leaf 64. B.*]

The Prophet *Joel* biddeth all Drunkards awake,⁴ saying, 'weepe and howle, you winebibbers, for the wickednesse of destruction that shall fall vpon you.'

Joel 1.5

The Prophet *Habacuck* foundeth a most dreadfull alarme not only to all Drunkards, but also to all that make them drunken, saying, 'wo be to him that geueth his Neighbour drinke till he be drunke, that thou mayst see his priuities.' *Salomon* faith, 'wyne maketh a Man to be scornfull, and strong drinke⁶ maketh a Man vnquiet: who so taketh pleasure in it, shall not be wise.' In an other place, 'keep not companie with wynebibbers and riotous Persons, for such as be Drunkards shall come to beggerie.' In the xxij⁷ of his Prouerbes he faith: 'To whome is woo? To whome is sorow? to whome is strife? to whome is murmuring? to whome are wounds without cause? and to whome are red eyes? Euen to them that⁸ tarie longe at the wyne, to them that go and seek mixt wyne.' And, againe: 'Looke not thou vpon the wyne when it is red, and when it sheweth his colour in the⁹ cup, or gooth downe pleasantlie, for in the end it will bite like a serpent, and hurt like a Cockatrice, or Basilicock, which slay¹⁰ or kill men with the poison of their fighte.' Again, 'it is not for Kings to drinke wyne, nor for Princes to drinke strong drinke.' Our Sauour Christ,¹¹ in the gospell of *S. Luke*, biddeth vs take heed that we 'be not ouercome with surffeting and drunknes and cares of this lyfe, leaſt the day of the Lorde come vpon vs vnawares.'

Habacuck 2.

Prouerb c. 20.
[*Solomon* against
drunkenness.]

Prouerb 23.

[⁸ I 5, back]

[*Solomon* against
drunkenness.]

Prouerb 31.
[¹¹ leaf 64, back.
B.†]

Luc. 21.

*Paule*¹³ to the *Epheſians*, biddeth beware that we 'be not drunk'¹⁴ *Ephe.* 5.¹⁵

² auferent F.

* leaf 64. Testimonies against Drunkards. B.

⁴ wayle E, F.

⁵ Joel 2 E.

⁶ wine F.

⁷ twenty and three F.

⁹ any B.

¹⁰ slea F.

† leaf 64, back. Drunkenness forbidden. B.

¹³ S. Paule B, E, F.

¹⁴ drunken F.

¹⁵ not in E, F.

[St Paul against drunkenness.]

with wine, wherein is excesse, but to be filled with *the* spirit.' The same apostle, in an other place, saith, *that* 'neither whoremonger, adulterer, Drunkard, glutton, ryotous person, nor such like, shal euer enter into *the* kingdome of Heauen.' By these few places, out of many, you may see the inormitie¹ of this vice, which is so much ²euery where² frequented.

Spud. Let me intreate you to shew me some examples withall, wherby I may see ³what euill it hath done in all ages.³

Gene. 19.

[7 sign. 1 6. A.]

⁴*Philo.* Drunknes⁵ caused *Lot* to commit ⁶most shamefull⁶ incest with his owne two Daughters, who got them both with Child, ⁷he not perceuing it, neither when they lay downe, nor when they rose vp. See how drunkenesse affotteth a man, depriuing him of all sence, reason, and vnderstanding.

Examples against drunkenesse.

Drunkenesse caused *Noah* to lye with his priuities bare in his Tabernacle, in such beaustlie sorte as his wicked Sonne *Cham* iested and scoffed at the same.

[8 leaf 65. B. 4]

[Luc. 16. F.]

Luc. 16.

Thorow drunkenesse, *Holophernes*, that ⁸great and inuincible Monarche of the *Affyrians*, was ouercome by a Woman, hauing his head cut from his shoulders with a fauchone. Thorow drunkenesse, King *Herode* was brought to such ydiocie and foolish dotage, that he caused the head of good *Ihon Baptisl* to be cut of, to satisfie the request of a dauncing strumpet. That riche *Epulo*, of whom ⁹*Luke* maketh mention, was for his drunkenesse and ryotous excesse, condemned to the fire of Hel for euer; with many moe examples, which for shortnes I omit. Now, seeing than that drunkenesse is both offensive to God, and bringeth such euills in this lyfe present, let vs, in the name of God, auoyde it as a most wicked thing and prenicious euill. For euery Drunkard is so farre estranged from himselfe, that as one in an extasie of mind,¹⁰ or rather in a playne Phrensie, he maye not be said to be *sui animi compos*, or¹¹ a man of sounde wit, but rather a ¹²very Bedlem, or muche worse, no Christian, but an Antichristian; no

[12 I 6, back]
How farre Drunkards are estranged from themselves.

¹ vnlawfulness F.

^{2—2} not in F.

^{3—3} the effectes thereof, and what punishment hath been shewed vpon the offenders herein in all ages. B, E, F; (*but F has therein.*)

⁴ heading in F:—Punishment of Drunkardes.

⁵ Drunkenesse B, E, F.

^{6—6} not in F.

† leaf 65. Examples against Drunkenesse. B.

⁹ Saint added in B, E, F.

¹⁰ of mind not in F.

¹¹ or not in B, E, F.

member of Christ Iesus, but an impe of Sathan and a lymme of the Deuill. Wherefore, in the name of God, let vs auoyd al excesse, embrace temperancie and sobrietie, & receiue so much ¹meats and drinks¹ as may satisfie nature, not the insaciat appetits of our fleshly ²desires; Knowing that, except the Lord blesse our meats and drinks within our bo³dies, and giue them power & strength to nourish and feede the same, and our bodies their naturall powers, euery member to doo his office and dutie, our meates shall lye in our stomacks, stincking, smelling, and rotting, like filthie carion in a ⁴lothsom finck.⁵ So farre of ought we to be from abusing the good creaturs of God by ryot, drunkenesse, or excesse, that we ought neuer to take ⁶morfell of bread, nor sope of drinke, without humble thanks⁷ to the Lord for the same.⁸ For we neuer read that our Sauour Christ euer eat or dranke, but he gaue thanks (or, as we call it, said grace) both before the receipt therof and after. This needed⁹ he not to haue done in respect of himselfe, but for our erudition¹⁰ & learning, according to this saying, *omnis Christi actio nostra est instructio*: Euery action of our Sauour Christe is our example and instruction, to follow as neere as¹¹ we are able.¹² And thus much of drunkenesse, which god graunt may euery wher be auoided.¹²

What if God
blesse not our
meats. [meat F
[³ leaf 65, back.
B.*]

Geuing of
thanks befor
meat &
after.

[¹³ Or if all that hath been saied hetherto,¹⁴ bee not sufficient to withdrawe vs from this beastly vice of dronkenesse: yet lette vs sette before our eyes this moste fearfull iudgement of God, executed vpon a sorte of dronkardes, the storie whereof is this. The eight day of February 1578 in the countrey of Swaben, there were dwellyng eight menne Citezens, and Citezens, sonnes, very riotously and prodigally inclined,¹⁵ the names of whom, for the better credite of the storie, ¹⁶I haue sett doune, viz. Adam Giebens, George Kepell, John Keisell, Peter Herfdorfe, Jhon Waganaer, Simon Henrickes, Herman Fron, Jacob Hermans,¹⁸ all whiche would needes goe to the Tauerne, vppon the Sabboth daie in the mornyng verie earely, in contempt of

[A terrible
example of
Swabian
drunkards.]

[A most dread-
full example of
Gods iudgements
shewed vpon
certeine
Dronkardes
abusing the good
creatures of
God. E, F.]
[¹⁶ leaf 66. B.†]

^{1—1} not in B, E, F.

² greedy F.

* leaf 65, back. Examples of thanksgiuynge. B.

⁴ all E, F.

⁵ stinke F. ⁶ a added in F. ⁷ thanks geuing E; thanks giuing F.

⁸ before added in F.

⁹ need B, E, F.

¹⁰ example F.

¹¹ are (sic) F.

^{12—12} not in B, E, F.

¹³ From here to l. 23, p. 114, added in B, E, F. ¹⁴ heretofore F. ¹⁵ giuen F.

† leaf 66; no head-line B. E, F have The propertie of a good hoste.

¹⁸ Harmans F.

[This page not
in A.]

[The propertie
of a good
Hoste. E, F.]

[A caueat for
cursers and
banners. E, F.]

[⁴ leaf 66, back.
B.†]

[The desperate
securitie of
Dronkerdes. E,
F.]

[The deuilles
rewarde to his
darlinges the
Dronkardes. E,
F.]

[the Lorde and his Sabbath. And commyng to the house of one Anthonie Hage, an honest, godlie man, who kepte¹ a Tauerne in the fame Toune, called for burnt Wine, Sacke, Malmetrie,² Hipocras, and what not. The hoste tolde them, that thei should haue none of all these, before the diuine seruice and the³ sermon tyme were paste, and counselled them to goe heare the sacred woorde of God preached. But thei (saue Adam Giebins, who aduised them to heare the Sermon, for feare of Gods wrathe) denied, faiying: That thei lothed that kind of exercise. The good hoste, neither giuyng them any Wine hymself, nor sufferyng any other, went to the Sermon, as duetie did binde hym, who beyng gone, thei fell to cursyng, bannyng, and swearyng, wishyng that he might breake his necke, or euer he came againe from the Sermon; and brustyng forth into these intemperate speeches, "the Deuill breake our neckes, if wee departe hence this daie, either quicke or dedde, till wee haue had some wine!" Straight waie, the Deuill appered vnto them, in the likenesse of a yong manne, bryngyng in his hande, a Flagon of wine, and demaundyng of them, why⁴ thei caroused not, he dranke vnto them, faiying: "Good fellowes, bee merie, for ye shall haue wine inough, for you seeme lustie laddes, and I hope you will paie me well," who inconsiderately answered, that thei would paie hym, or els thei would guage their neckes, yea their bodies and foules, rather then to faile. Thus thei continued swillyng, gullyng, and caroufyng so long, as till one could not⁵ see an other. At the last the deuill their hoste, tolde them, that thei must needes paie the shotte, whereat their hartes waxed cold. But the Deuill comfortyng them, faied: "Bee of good cheare, for now muste you drinke boilyng Lead, Pitche, and Brimstone with me in the pit of helle for euermore": Herevpon⁶ immediatly he made their eyes like flames of fire, and in bredth as broad as Saucers. Then beganne thei to call for mercie, but it was to late. And ere thei could call againe for mercie and grace, the Deuill preuented them, and⁷ brake their neckes a sonder, and threwe moste horrible flames of fire, flashing⁸ out of their mouthes. And thus ended these seuen dronkardes, their miserable daies, whose Iudgement I leaue to the Lorde. The other Adam Gibiens, who

¹ keep F.

² Malmsie F.

³ the not in F.

† leaf 66, back. No head-line. B.

⁵ scarcely in E, F.

⁶ Heeeupon (sic) F.

⁷ and not in E, F.

⁸ flashing not in F.

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